



Shafik El-Hout talking last night in the Ballroom of the University Centre.



Several of the students who attended yesterday's meeting.



Ex-Internal Vice-President Michael Johnson exchanges a few expletives with present Internal Vice-President Kyriakos Matziourinis. Extraordinary.

Making great strides

by Tony Porter

Shafik El-Hout, vice-chairman of the Palestinian Liberation Organization (PLO) delegation to the United Nations spoke to crowd of 800 here last night about the recent resolutions at the UN that condemned Zionism and asked for Israel's expulsion.

"We are very proud that the UN finally saw the tragic error committed by the United Nations in 1947," he said. Yet he emphasized that the resolutions alone were not the solution.

"We know that the UN resolutions might remain ink over paper. It is the Palestinian people and their struggle, and the sacrifices they are willing to give up that is the only way to implement these resolutions and to convert them from yellow paper into a reality."

He emphasized that the Palestinians had tried peaceful means until 1965. At that point, "we found we were living in a jungle of a world that doesn't listen to the oppressed as long as he is weak."

"We are going to struggle, to continue to struggle, and will not put down our rifles until we see that the Palestinian people have achieved their human and national rights."

"I am a Palestinian", Hout said. "I am going back in the near future to my homeland either by peace or by force and if it is by force it is not my choice."

Hout also criticized the Western and Israeli attitude toward the resolutions. "It is not to Israel to condemn the United Nations because if it had not been for the United Nations and that one-third majority, Israel would never have been created."

Those that are condemning the UN now "did not condemn the United Nations in 1947 when a resolution was passed that resulted in the deportation of the Palestinian people and the destruction of the powers of our national institutions," Hout said.

Hout also talked about the nature of a Palestinian state. "Having been oppressed once in their life, a Palestinian derives a conclusion and that is to fight for democracy and an open society and not to be the new Zionists of the Arab world."

"We should consolidate our belief in democracy and we should continue our struggle for a non-sectarian state in Palestine in which Jews, Moslems and Christians live together in equality and peace."

"We should have welcomed

the European Jews to share our bread, to share our homeland, to get together to make a better community but they came as a new colonialist, chasing people out of their homeland," Hout said.

Hout also talked about the progress of the Palestinian resistance. Despite many threats, the resistance was able to transform the camps "from camps of refugees, camps of charity" into "fighting revolutionary camps of a nation aware of its rights."

Hout said that the Palestinians were not just fighting the Israeli state, but also the United States. "It's quite unfortunate that these Zionists have converted Palestine into an American base and have become agents of US imperialism," he said.

Hout has confidence that this success will continue. He compared the Palestinians to the Vietnamese and said that their victory showed that "there isn't a single force in the world that could stand against the will of a people fighting for freedom and independence."

"The Palestinian people with the help and aid of progressive forces and Arab masses will

continued on page 3

Open Meeting fruitless

by Rory Clarke

The Students' Society remained intact yesterday, as a result of the open meeting to discuss structural changes within the Society. Despite extensive publicity for the meeting in yesterday's Daily, there was no quorum, and nothing was decided.

External Vice-president Kyriakos Matziourinis announced the formation of an investigative committee which should be set up by December 5. This committee will examine possible structural changes within the Society. Its members would include representatives from the Administration and from the student body.

There was considerable discussion of the proposals outlined in yesterday's Daily by the audience, which was composed mainly of representatives from the various organizations. These proposals included the resignation of the present Students' Society Executive, and the immediate installation of an interim administration. This temporary administration was to have included a managerial committee to take control of Society finances.

It was also to have included an investigative committee to make recommendations for changes

in the present Society structure, and a policy committee which would have assumed responsibility for running the daily operations of the Students' Society.

One student said that the "managerial control, as outlined in the proposals, would be uncontrollable by the students." Rosemary Reilly of the Women's Union debated this, explaining that "this clause was to allow professionals to do their jobs without ignorant interference".

Michael Wasserman of the Players' Club said that it was "absolutely necessary" that the managerial committee be instituted immediately, so we can have a totally functioning Students' Society. He cited the Players' difficulties in obtaining purchase vouchers, and said that the production of Tiny Alice is losing money rapidly by being delayed.

Michael Bergman of Legal Aid said "presently, approximately 50 per cent of the reserve fund is gone. The Students' Society is in a state of crisis, and something must be done. Next year, the Society will be bankrupt, and it will be too late to do anything. Unless drastic measures are taken immediately, the University is sure to intervene soon. Implementing these proposals

is the surest way to prevent University takeover."

President Andrew Yearwood said that "he agreed with much of the proposal", saying that it was never his belief that "I was to be an administrator". He agreed that there was a need for professional help, and stressed the need to create a strong foundation for a Students' Society that we can build upon in the future."

Dean of Students Saeed Mirza, who had been present at the meeting as an observer, commented afterwards that it was discouraging to see how few students were present at the meeting. "You would think that more students would care to see how their \$24 which they pay at registration is spent." He said he thought a main problem with the present Executive is that its members really don't believe there is anything wrong, and that they were being unfairly treated. "There are basic structural problems here which have been developing for a long time and which need to be fixed."

Editorial Board meeting this afternoon at 2 pm in the Daily office. Ice cream and jello will not be served.

today

Chess Club:

There will be a meeting of the chess club in the Arts Cafeteria (basement) at 3 pm. Try to bring sets & clocks.

Chabad House:

Free Hebrew lessons at 1 pm with Mrs Aisenbach. At 4 pm at 3427 Peel there is wonderful opportunity to discuss "Basic Chassidic Thought" with Rabbi Zalmen Smukler. For info, call 842-6616.

Women's Intramural Ice Hockey:

7:30 pm P&OT vs. RVC, COED, RES, & Frats
8:10 pm RVC, COED, RES, & FRATS vs. ED & PE
8:45 pm ED & PE vs. MAN 1
9:20 pm MAN 2 vs. ARTS & SCIENCE
9:55 pm MEDS, NURS, & GRADS vs. MAN. 1

McGill University Sub-Aqua Club:

Meeting is to be held in the Currie Gym (233), at 5:45 pm prompt! Topics: activities, membership, and fees and Underwater Hockey, including hints on technique. This year's membership can be paid tonight. For info, call Alasdair at 288-9595 or leave a message at 285-9082 (rm. 417) or at the MUSAC pigeon-hole in the Intramural Office.

MTAA Mobilization Meet:

The McGill Teaching Assistants Association is currently mobilizing TA's employed at McGill. Objective is to improve salaries and conditions of work. An important strategy meeting is to be held today at 5pm in the seminar room next to the Drop-In Centre (Redpath Library). All departmental delegates and observers urged to attend. Further information: Pierre Paquette in L-426 or at local 5239.

Environmental Studies at McGill:

Prof. R.C. Zimmerman, Chairman, Senate Committee on Environmental Studies, invites all members of the university community to an informal exchange of views on environmental studies at McGill. 4 pm. Leacock 26. Participants are asked to review the Statement on Environmental Studies, pages 15-18 of the current Arts & Science Calendar.

Women's Intramural Table Tennis:

Part II of Monday's tournament, 5:30 pm in Currie Gym.

Ski Team:

Don't forget the general meeting at 5:15 pm at the Currie Gym (G20). Demonstrations of ski care (both Alpine and cross-country) for team members and anyone else who's interested.

Baha'i Club:

Meeting in Union 124 at 12 noon.

These ads may be placed in the advertising office at the University Centre from 9 am to 5 pm. Ads received by 10 o'clock appear the following day. Rates: 3 consecutive insertions—\$3.00 maximum 20 words. 15 cents per extra word.

WANTED

Male landscape architect (26) & alder (23) travelling to Guatemala & CA in '76 pickup camper Jan-Apr, need 3rd party female with some Spanish & min \$500—933-8743 after Dec 7.

TENORS (chorus) for Savoy Society's "Yeomen of the Guard". Sign up for audition outside Savoy office, third floor, Union.

HARLEQUIN, an acoustic-electric band, needs SERIOUS, EXPERIENCED VOCALIST/KEYBOARDIST or RHYTHM GUITARIST & female vocalist IMMEDIATELY for gigs. Call 849-4639.

TYPING

Fast, accurate, reasonable former medical secretary: 739-0365.

Typing lecture notes, term papers, rough drafts, same day service. 733-3272.

EXPERT typing on Executive Electric. Call Theresa 9 to 5 at 392-8902; evenings and weekends at 288-5496. Multilingual.

FOR SALE

Moving sale: clothing (size 8-10), furniture, kitchenware, 892 Sherbrooke W. 845-9582.

Furniture—reasonable prices—matching sofa & chair, table & 2 chairs set, shell & tv table, bed—282-1069.

BROTHER portable electric typewriter, perfect for those term papers that are due. Excellent condition, reasonable offer accepted: phone 489-4156 after 4.

'71 FORD CORTINA; auto, winter tires, 47,000 miles, excellent gas mileage; sacrifice—must sell. \$575; 392-4456 days, 861-4909 eves.

PERSONAL

Problem? Fell you need to rap with a rabbi? Call Israel Hausman 341-3580.

JOBS

A centrally located private club requires part-time waitresses for lunch &/or dinner shifts. Applicants should call the manager at 288-0201.

Prestige camp for boys & girls—Adirondack area—seeking highly skilled staff for 8 week season. Minimum age 20. Tennis, waterski, sailing, basketball, etc. Call Mrs. Singer—camp rep., 489-0744.

Part-time serve behind the counter for Cafe Terrasse charcuterie. 2001 University Promenade level. Call 737-3503 7 pm-8pm.

GUITAR LESSONS — Professional guitarist, has played in bands w/musicians from April Wine, others. Reasonable rates, call Andy 748-6053 after 6.

If you're a descendant of the Maccabees & want to feel a little of their spirit, join us in our

CHANUKAH CELEBRATION

w/ good food, music & warm atmosphere.

Wednesday, Dec. 3rd at 8 pm

CHABAD HOUSE, 3429 Peel St., for info: 842-6616

In the announcement that appeared yesterday in the Daily one name was accidentally omitted.

STUDENTS' SOCIETY BY-ELECTIONS

Graduate Studies, two representatives,

Brian Nakashima, Ph.D. 3,
Tom Prudhomme, Grad. Stud.
Muhammad Tawfiq, Ph. D. 1,
Robert Vallée, M.Ed. 2
C.R.O. Peter White

classifieds

Wanted: experienced babysitter for infant, 3 days/wk, light housework. Lower Westmount, 937-7113. References requested.

LOST

Nov. 18—BEIGE WALLET in the Bronfman bldg. Need ID cards desperately. Phone 671-1078 or return to porter in Bronfman.

Gold ring, last Wednesday. Probably in McLennan or Redpath Library. Reward offered. If found, please phone 384-9832 anytime.

HOUSING

Sublet modern 1 1/2 bdrm May 11. \$115/month plus electricity adjacent to campus: 935-8180.

Immediate sublet May '76, 3 1/2 bdrm apt, suitable for 1 or 2, completely furnished, linens, dishes, etc. Brand new furniture, \$250/month with garage or \$230 without garage. Present spending winter in Caribbean. Contact: G. Stan, 625 Milton, apt #1403. 284-0769.

SUBLET 1 1/2 furnished apt Lorne Ave \$115, immediate occupancy, lease 6 months, call 488-9082.

For rent—architect's 1 bdrm apt Jan-Mar, downtown in old stone bldg. Leaving for S.A. at Xmas. \$400/3 mo. 933-8743 after Dec 7.

Large furnished apt 2 1/2 Dec 1, 3433 Durocher.

MISCELLANEOUS

FREE ski weeks & weekends—major northern Vermont resort—lifts, lodging, meals included—phone 483-1429 eves for details—limited offer.

WRITER will assist students with theses, term papers, curriculum vitae, letters of application, etc. 739-2054 after 6 p.m.

Freelance writer-editor seeks your papers etc to type. Personalized service. Best rates. 526-1449 after 6.

The people who helped bring you George McGovern, I.F. Stone, & Ralph Nader need YOUR help. Work with the Debating Union Speakers Program & meet the guests. Call Jon at 844-5648.

McGill Debating Union sponsors 1st term Intramural Debating Tournament Sat., Nov 29. Win prizes (wine) & immortality (infamy?) with your name engraved on the permanent plaque. Open to all students. Sign up in Union B42 by Thursday.

ANGELICAN EUCHARIST. Simple, contemporary liturgy, every Friday, 1:00 p.m., Yellow Door Coffee House, 3625 Aymer, 2nd Floor. ALL WELCOME.

McGill for Farmworkers presents

"Fighting for our Lives"

Thursday, November 27th at 8 pm.

L-132

contributions: \$5 all welcome

INTERNATIONALLY RENOWNED ISRAELI ARTISTS SPECIAL SALE OF GRAPHICS

Opening Night Vernissage Everyone welcome

THURS., NOV. 27, 8 P.M.

Sale continues thru Dec. 14

at the Saidye Bronfman Centre

5170 Cote St. Catherine Rd.

739-2301

ANTHROPOLOGY STUDENTS ASSOCIATION presents

Laurel Bassen

Speaking on

"Down among the women:
An urban shantytown in Guatemala."

Everyone is welcome.

Nov. 26

12:15 in Leacock 738

SOCIAL DANCE NIGHT

This Thursday, 7:30 — 9:30 at the Currie Gym, the Athletics Department is featuring the Pierre Guy Trio. Social Dance class members & all McGill students are welcome to attend. Foxtrot, rumba, tango, waltz, polka, rock & roll, Charleston, & cha cha will be included.



tonight

CHARLES: MORT ou VIF

8:00

50 cents

Friday

THE GIRLS

7 & 9:30

75 cents

Saturday

THE THREE MUSKETEERS

7 & 9:30

All showings L-132

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McGILL DAILY

The McGill Daily is published five times a week by the Students' Society of McGill University, 3480 McTavish Street, Montreal. Editorial opinions expressed in these pages are not necessarily the official opinions of the Students' Society.

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Comment

The way we are

The lack of interest in yesterday's open meeting was indicative of the myopic concerns of the majority of McGill students. Students' Society is not relevant to the majority of students here, I am told. I agree. But having no student organization at all is a far more frightening thought.

Administration takeover means the end of our organizations' relative autonomy. It has been proven many times in past dealings with the Administration that it tends to censure what it does not agree with when it can. The vision of the Daily becoming very similar to the Reporter is becoming too sickeningly realistic.

A "concerned student" said he attended the open meeting despite the Daily's coverage of the event. We had overdone the issue, he said, and it had come across to the rest of the student body that this "whole Students' Society thing" was merely a power struggle between George Kopp, Daily editor-in-chief, and the present Students' Society Executive.

Attempts on the Daily's part to de-emphasize the individuals involved and to stress the structural weaknesses were seen as ineffectual. According to him, the damage had already been done.

This attempt to lay the cause of student apathy at the Daily's doorstep seems to be a popular trend these days. I find this absurd.

Had we given the issue low-key coverage, I really don't believe that even the present poor level of interest in the Students' Society would have been generated.

It doesn't matter now. Yesterday was our last chance. Even the investigative committee which is to be set up by Matziorinis comes up with some potentially effective answer to the problems I doubt whether we can ever get a quorum to vote upon and implement these changes. If we couldn't do it at yesterday's meeting, with all the publicity it received, I don't think it can ever be done.

Michael Bergman said yesterday that Students' Society will be bankrupt within a year. But even among the concerned students who showed up at yesterday's meeting, the Executive seemed far more interested in trying to justify their own actions than on concentrating upon the proposals for restructuring.

I imagine most of us will go on pretending something can happen with this investigative committee. We really don't want to stop. Unless a miracle occurs, however, and the student body at large becomes motivated, we have to face the consequences of disinterest.

—Rory Clarke

letters

On violence as means
to your end

To the Daily:

Mr. Guy's statement that the terrorists within the PLO do not represent the PLO is surely questionable, and his argument to support it is clearly fallacious. The problem with Mr. Guy's argument is twofold; firstly it is based on a false premise, and secondly it is based on a poor understanding of contemporary left-wing and terrorist movements.

It is not obvious that killing unarmed civilians, hijacking planes and other terrorist acts are not likely to aid in the long term the creation of a "better world". Quite the contrary many people feel that "terrorism" is the most effective means to create a "better world". The historical success of terrorism is one of its major recruitment policies within radical movements.

The ethics of terrorism have created divisions within radical movements.

The ethics of terrorism have created divisions in many radical movements. These divisions have in turn often resulted in the formation of new groups. From the student movement of the sixties, these participants who were dedicated to violence as a means to their ends have formed such groups as the Weathermen and the Bader-Meinhof Bund. Of the Palestinians who are dedicated to the same ends as the PLO, those who believe terrorism is justified have joined or adopted similar policies to the PLO.

The PLO has often "taken credit" for terrorist action against Zionism. In North America and Western Europe the PLO are presently trying to dissociate themselves from their terrorist image. To those who understand the PLO and similar groups this appears

ridiculous. Violence is at the very core of the PLO for it is an armed revolutionary group dedicated to terrorism and violence as justified means to its end.

Whether one agrees with the means and or ends of the PLO is not the question. The question is: Is the PLO a terrorist organization? Until the PLO has a consistent international policy of condemning terrorism and not practising it, it can only be considered as a terrorist group. In this light I think the recent public relations efforts of the PLO can only be seen as an attempt to gain a more substantial popular base in the West.

To the PLO this is justified use of propaganda to aid it to attain its objectives. One may justifiably support the PLO for what it is, a terrorist organization, or likewise condemn it for what it is. Supporting the PLO but not its terrorism is to my mind a clear inconsistency. Mr. Guy, are you a dedicated revolutionary furthering the spread of PLO propaganda, or a liberal succumbing to it?

S.F. Mendelson

Yes Virginia, there was a wolf
To the Daily:

I am not a student at McGill, but have worked here for five years and have read the Daily daily. Many people refer to your paper as "The Hate Rag." And it seems as if they are most justified. But your politics aside, (and mine) it's just a bad newspaper, with very little credibility. You just don't seem to print the truth all the time. When you do come up with an interesting article, I just can't believe your facts. It reminds me of the boy who cried "Wolf"; when he was telling the truth no one believed him.

Allan Youster
Math Library

PLO...

continued from page 1

score victory in Palestine and see that the Palestinian refugees will return to their homeland."

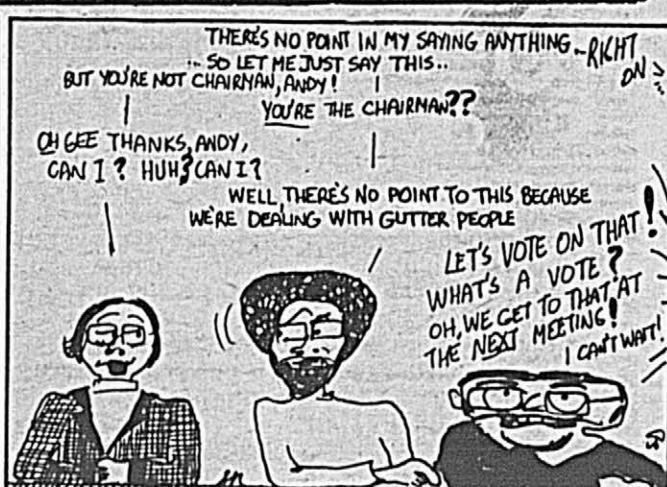
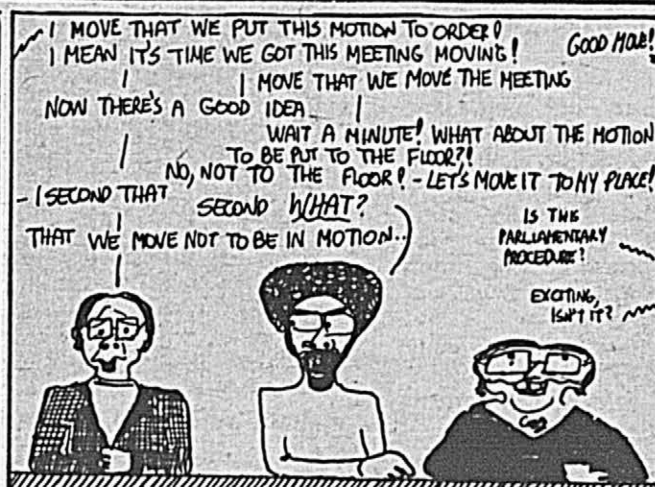
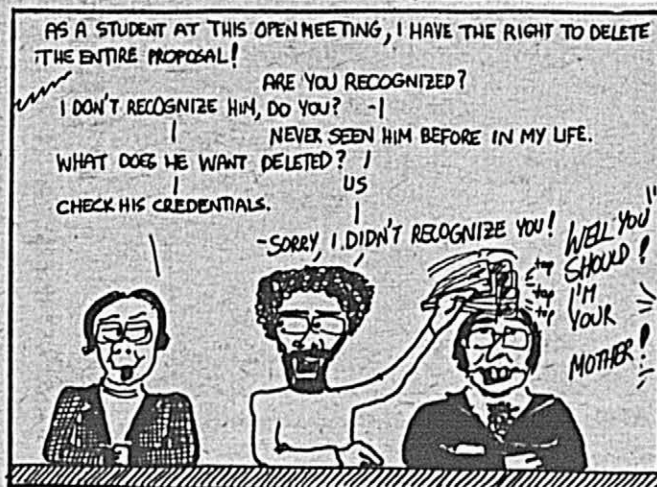
The crowd responded enthusiastically to Hout, shouting "PLO, PLO, PLO." There was a group of about 25, however, who at first disrupted the speech with noisy heckling.

"I don't mind the shouting since we are used to this kind of terrorism," he said. "Perhaps they are afraid of what I have to say," adding that to listen "is the only option."

The disruption stopped when the group was asked to leave and did so amid pushing and shouts of "Out." Meanwhile the police lined up outside the building were offering to put an end to the meeting "immediately" according to Albert Seidler, Internal Vice-president, who refused them permission to enter the Union.

hits and guts

by giovanni gray



Principles discussed by Principals

by Michael Lewis
and Peter O'Malley

Sexism might very well be denounced in the university sphere as something practised by people who are too ignorant to know better, a notion which by this definition could never survive in university life. Yet, as the recent meeting of the Association of Universities and Colleges of Canada (AUCC) last October shows, even the time 'spent in the quiet air of delightful studies' is not free of this dirt.

Women and Universities was the official theme for the usual collection of university professors to ponder over, although many students also travelled to Ottawa, intrigued by the prospect of something positive being done to battle sexism on our campuses. From the start, there was an air of futility. How could those responsible for these practices have realistically been expected to seriously approach the problem?

Statistics Canada presented a preliminary compendium covering 1971 to 1974 which revealed that the number of women faculty has remained at 13 per cent for the past four years and have been receiving significantly lower salaries.

The fact also that the percentage of women to go from undergraduate studies on to their doctoral studies dropped with the passage of time added a touch of irony to the opening statement of the new president, Michael Oliver of Carleton University, who, "hoped that we could go beyond the mere recital of woes, expressions of guilt or self justifications".

One point of contention was the question of women's studies courses, on which a thickly bound report entitled, *Status of Women in Canadian Universities 1975*, had been meticulously prepared. According to a reporter covering the event for the Canadian University Press, most of its contents were "padding" created in the hope that people would think a liberal policy in relation to women's studies had been adopted by some of the country's top universities.

The two most blatant examples of this "padding" were presented in the chapters covering the University of Toronto and Oliver's own Carleton University. At Toronto, economics and courses on Tudor History were labelled under "Women's Studies Programmes and

The Resolutions

These resolutions, which the intervening years have shown were largely ignored by the AUCC member institutions, included "advising" the AUCC board to:

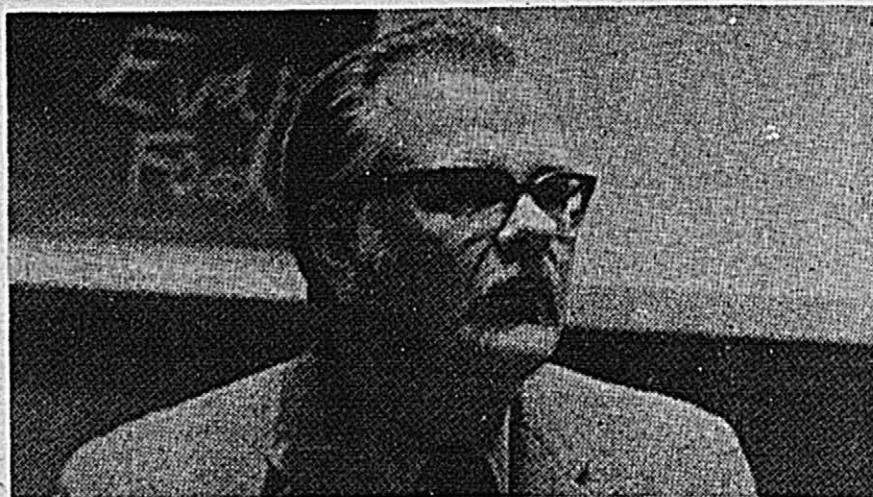
- "actively encourage" members to promote more women to administrative and policy making posts;
- "urge" members to eliminate job stereotyping and salary differentials based on sex;
- "urge" members to provide maternity leave and child care services for women faculty and staff;
- "urge" members to plan courses designed for women wanting to return to the labour force; and
- "urge" member universities to include studies about and for women in the social sciences curriculum.

The workshop on women students also came up with a number of recommendations advising the AUCC board to:

- "use its influence to persuade" member institutions to set up child care services, counselling centres for women students and women's centres;
- "urge" the federal and provincial governments to institute a non-discriminatory financial aid system with loans aid for part-time students;
- "urge" provincial education departments to review text book content at the elementary and secondary levels, and to improve counselling services for women students;
- "take all feasible steps" to ensure that female students are given an "equal opportunity" to enter professional faculties such as law, commerce and medicine; and
- "urge" that special programmes be implemented "to ensure the visibility of female model roles" which can be emulated by younger women.

The only series of resolutions which were phrased so as to require action emerged from the **workshop on women non-academic staff**. They included:

- urging universities to do a thorough job re-evaluation policy in cooperation with unions and faculty associations to attain the goal of "equal pay for work of equal value";
- the recognition of non-academic staff as "essential members of the university community" and their inclusion on decision-making bodies;
- a halt to the practise of "across the board" wage hikes "as they contribute to widening wage gaps"; and
- "immediate action" to ensure the provision of child care services.



Michael Oliver, President of Carleton University and former Vice-Principal Academic here at McGill, presided in the Seat of Honour at the AAUC Conference.

Courses", whereas Carleton presented a paper on an advisory committee advocating equal rights for women, but whose members have never yet met, let alone decided on a common policy. A Carleton faculty member described the marvellous "research projects" offered by the University as technically, "doing some research on women but in fact is a sabbatical leave".

Oliver, forever resilient, declared however that, "where universities are more important than other institutions is in research and analysis" and went on to honorably exhort, "and research on sex roles simply won't get done unless we do it".

It was generally affirmed at the meeting that the non-academic staff were just as deprived of equal opportunities as their counterparts working in the scholarly fields.

According to one library worker at Simon Fraser University (SFU) in British Columbia, Reva Clavier, "equipment men" at SFU who are hired regardless of their educational background and are responsible solely for operating the gymnasium equipment are paid \$465.25 every two weeks. A secretary on the other hand, who must have grade 12, be bilingual, be able to type well and have dictation skills as well as a score of other responsibilities including the preparation of confidential documents and maintaining the department's files and, most importantly, is invariably filled by a woman, receives \$367.97 every two weeks. "The issue here is not equal pay for equal work", Clavier mourns, "what is needed is equal pay for work of equal value".

But this was all secondary in the opinions of the university presidents. For

them, the role of women was important, but some were more important than others.

This point was borne out when a student, Ellen McLeod, presented a speech wherein she made it clear that universities were doing nothing about providing daycare centres on campus for either those who study or those who work. Although adding a touch of humour to the otherwise solemn interlude by plopping her 17-week-old infant on Oliver's lap, there was no assurance given that the matter would be looked into. In fact, Oliver said, speaking in defense, that "daycare centres were not the responsibility of the university".

What doomed the conference to impotency was its inability to act on any of the proposals adopted by the busy 'workshops'. Its structure forbids it to make policy resolutions; the *raison d'être* of the AUCC annual meeting being to "advise" the AUCC Board of Directors, who are themselves university presidents and administrators. And once the Board has finally adopted the advice of its faithful councillors, it can then proceed to "urge" member universities to concur in the decision. That is, none of the workshop proposals, should they survive this process, are binding on anyone.

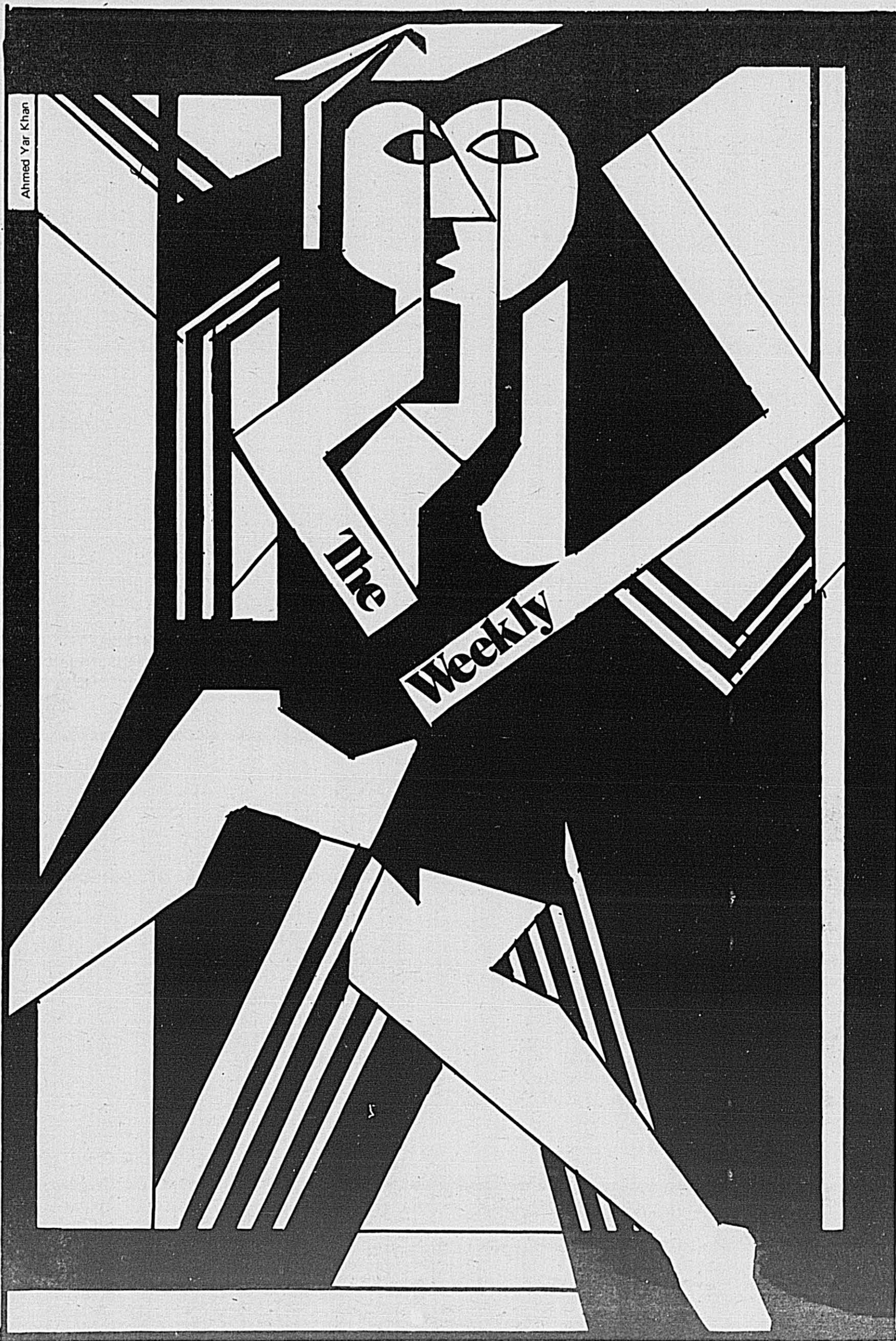
The only notable constructive piece of legislation to be born out of the conference was a series of recommendations which are to improve the status of women in Canadian universities; a list which had already been adopted by the AUCC conference of 1971.

In these humble proposals, none of which were acted upon by the universities in spite of the fact that they had survived this judicial ordeal, the notion of equality prevailed.



McGill's Principal, Robert E. Bell, who was also at the Conference.

Ahmed Yar Khan



Students' Society

ELECTIONS & BY-ELECTIONS

Wednesday, December 3, 1975

LOCATION OF POLLS

10:00 am. to 4:00 pm.

LEACOCK
UNION
STEWART
McINTYRE

McCONNELL
FRANK DAWSON ADAMS
BURNSIDE HALL
REDPATH LIBRARY

McLENNAN LIBRARY
BRONFMAN
EDUCATION BUILDING
STATHCONA ANATOMY

CANDIDATES

A. STUDENTS' SOCIETY ELECTIONS

COUNCIL:

ARTS & SCIENCE:

Al Sassoon, B.Sc. U.2, acclaimed

Karel Beckman, B.A.

Martin Lieberman, B.A. U.2

Marc Villeneuve, B.A. U.2

[2 positions]

LAW:

Luis Gonzalez, LLB 3, acclaimed

MANAGEMENT:

Normand Drouin, B.Comm., acclaimed

NURSING:

Francine Vachon, B.Sc.N., acclaimed

PHYSICAL & OCCUPATIONAL THERAPY:

Richard Rapport, B.Sc. P.T., acclaimed

B. STUDENTS' SOCIETY BY-ELECTIONS

EXECUTIVE:

Albert Seidler, B.Comm. U.3, acclaimed
Vice President (Internal)

SENATE:

Medicine:

Lawrence Hoffman, Med. 1, acclaimed

COUNCIL:

Graduate Studies: (2 positions)

Brian Nakashima, Grad. Faculty

Tom Prudhomme, Grad. Faculty

Muhammed Tawfiq, Ph.D. 1

UNDERGRADUATE BOARD OF DIRECTORS: (one position)

Mark Bussell, B.A. U.2

Ann de Casseres, B.A. U.2

Stephen A. Kei, B.Sc. U.2

Marcel Mongeon, B.Sc. U.2

George Stinnes, B.Eng. U.2

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Darrell Widen, B.A. U.3

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Completed application forms must be handed to the Secretary, Miss Laporte, no later than Friday, November 28, 1975 at 4 pm. For info: 392-8922.

Man and metamorphosis



Try describing how-the-fish-got-away with both hands in your pockets. If this were possible, the art of mime would never have evolved.

On November 19th in Moyse Hall, the McGill German Department and the Goethe-Institut presented Helfrid Foron, the German pantomimist. Foron's acts mutely portray concrete objects like the escaped fish. Yet he does not just confine himself to story plots exaggerating humanity's exasperations. Foron becomes a vulture and erases the verbal distinctions between different movements or objects.

Just as progressively as "the hip bone's connected to the thigh bone," Foron connects a court page fumbling and reading his curling scroll to a fencer, the fencer to a basketball player, who melts into a football player, to a soft-shoe dancer, to a horseman, to a prize-winner who is assassinated, to a soldier whose salute becomes a prayer before battle.

He flips a coffee cup and taps it. "It has sound, it is more than only a tasse." Toying with the cup, it is instantly a monocle, and two cups are goggles.

"I would like to touch the fantasy of the public. I am a motor of their own interpretations and fantasy. Language is so abstract. There is no way out with words. They are like stone, so much the end-product of an idea. If you would like to give the object another interpretation, words equal STOP. It's not life in the word—it's always in some thing."

Foron points at a chair. "Say this is a chair. You can't also say this is an elephant. But I would like to fantasy the chair into an elephant. We need this sort of infantility, like children making a chair into an elephant. This is not nostalgia, just imagination. It's always time to have big possibilities in the head and in the body. It's the idea behind the object and I am playing with it... The intellectual doesn't touch you finally. I want to put people out of their normal circumstances, so the people can not say at the end very correctly, 'It is only a stick.'"

On Wednesday, Foron destroyed the one-to-one correspondence between definition and object for the audience of

about 170 people. In one scene, he conceals himself beneath a huge green hat. Also onstage is an oversized Claus Oldenburg-ish telephone with a bicycle wheel dial. A hand emerges from an opening in the hat's top to answer the persistently ringing contraption. In a series of metamorphoses, the construction can no longer be called "just a telephone." Its characteristics now include more than resting passively on a small table and having a monthly charge. The twisted cord unplugs from the receiver and becomes a stethoscope. The receiver transforms Foron into an elephant. The receiver breaks into two pieces: the ear piece is a head with eyes, the handle and mouthpiece is an un-toilet trained child.

What used to be a phone has even more parts. As Foron still wears the earpiece-head, the wheel-dial is a violin, and then a halo. The cradle arms of the phone are now binoculars, now crutches, signal flags, a sink, a car. Not neglecting the audio aspect of the telephone, Foron beeps the bike wheel-steering wheel, and the honk is the phone's ring.

When the receiver-baby supports the wheel and is an umbrella, Foron exits as a tightrope walker.

The thirty-five year old Foron first performed mime in 1966. Initially, his interests were theatre and music, and he approached mime with "curiosity. It was an accident that I met my professor in this moment. After three days with him, I was amusing myself with the things he said to me. At first, mime was by the way. Then it became a monster for me."

This could be taken literally too, for Foron's mime employs an actual, white, plastic tube monster called Otto. Otto is the mimist's answer to his search of "always looking for partners onstage." Otto has shape, yet is indefinite.

Although Foron writes out his sketches before constructing them, to him this only touches "a part of an idea. It's no sacrilege to speak about mime"—but movement has the last word.

Pauline Finkelstein

Terror reigns

On April 5, 1794, Georges Danton ascended the scaffold in the Place de la Revolution and thus met his own creation as the most powerful spokesman for the zeal of 1793.

This is the paradox, if not of history, then at least of the character Danton; the key to the Revolution is found in personages of the time, not the predictably unfolding chain of events.

Georg Buchner wrote *Danton's Death* in five weeks during 1835, at the age of twenty-one. Though overshadowed by his unfinished masterpiece *Woyzeck*, this play is more overt in its identification of political distinctions and the end result of dissident factions.

Like classical tragedy, the final fate is known from the start: all that is left is for the human misery to unwind. Shakespearean devices are also borrowed frequently. Comic relief consistently follows and precedes major dramatic portions of the play, as Danton alternately frolics with his Venus, Marion, and dares the Committee of Public Safety to arrest him.

As Robespierre ponders: "isn't waking consciousness only a dearer dream?", Buchner twists the words as Danton later reveals, "I went to the window, there were voices shrieking in every street: September!"

In the same vein, Danton admits that "we are all puppets and unknown powers pull the strings," playing on the oft-cited "world as a stage" allegory. Unfortunately, Buchner's players are not freed from their bonds of tedious sermonizing (Robespierre) or petty intellectualism (Desmoulins) to confront or counteract the charges pressed by the anonymous mob.

If he was trying to reconcile his views of the "patriots of '89," he failed in that we are left with no course to follow, only chaos. Again, as Buchner must have realized, the characters had to carry the play as well as the times: "In my eyes the dramatic poet is no more than a writer of history...and transplants us directly into the life of another age."

So the viewer must swim through inherent contradict-

ions: Robespierre "sacrifices and is not sacrificed," Lacroix is volatile yet vain, and Danton's legend is the purge of 1793, but he sees protestation as futile and life boring. Classical Existentialism.

Michael Springate must be congratulated for even attempting to produce such an ambitious play, not to mention the honest rendering which resulted.

The stage, a la theatre-in-the-round, and the simple use of set materials helped bring the dialogue out of the dry script and onto the floor without interrupting our fixed attention on the characters. It was an actor's performance, and in general they responded with marked enthusiasm.

Allan Habberfield was perfectly cast as the incorruptible: Robespierre. This demigod's cautious speech was well-tuned with moderation.

Likewise, Michel Celermenski pounded his fist on the table hard enough to convince anyone that St. Just's illogical reason was merely the masque of a despot.

Domeric Awhile's role as Danton is perhaps the most

difficult to judge; though in some respects due to the part itself, the differences in energy between his passivity with Marion (Karen Lazar) and violence with his wife (Jan Pottie) are too extreme to be justified. He is reduced to a whining child who deserves Lacroix's accusations, and not the sympathetic victim of Buchner's creation.

Though subject to some degree of hesitance and overacting, the performance retains the author's thrust toward ironic and paranoid chaos.

Danton's insistence on the importance of laughter suggests both the satirical and insanely hysterical passion of the Terror. Though Buchner may have been a revolutionary at heart, he couldn't ignore that heart in composing the effects of *The Revolution*.

Danton's Death will be playing until this Sunday November 30 at the Painted Bird Theatre at the University Settlement, 3553 St. Urbain.

-Al Reedy



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* oeuvres peu connues
mais de première qualité
à voir absolument

La direction, le personnel
et tous les clients du cinéma
OUTREMONT, déplorent la
mort soudaine d'un grand ami...

IN MEMORIAM
cinéma VERDI
2déc. 1966—29avril 1973
1000 FILMS ESSENTIELS
DIFFÉRENTS
EN MOINS DE 7 ANS

The following
took place in the
lounge of the Outremont
was a somewhat
affair between an
anglophone [me] and
phone [Roland Smith]
tended to mean
filmic pathways, rather
grammatical ones:

FABLE OF FILM

Once upon a time, not so very long ago, there was a man by the name of Roland Smith.

This man lived in the city of Montreal where there were not very many people who were interested in films.

Not interested beyond some cheap entertainment and somewhere to neck on Saturday night, that is. Film being the strange big business that it is, if not many people want to see good (for want of a better term) films, then there will be fewer and fewer shown, and fewer and fewer new people exposed and interested. You know where that little circle gets you.

Well this fellow, Roland Smith, was one of those people who didn't go to films just to laugh or neck or even hold hands.

He went to actually watch what was going on on the screen.

Anywho, Roland Smith decided to do something about the sad state of film in this city (Montreal, that is).

He found this small, dirty and unairconditioned theatre on a very out-of-the-way part of a not-very-popular street and he opened a new theatre called the Verdi. The Verdi was the very first repertory theatre in Canada.

And it was good.

The Verdi was open for quite a long time.

Mr. Smith worked very hard.

He showed very good films, and lots of them, and showed them very cheaply. He showed things like Kobayashi's War Trilogy and new films by Gail and Straub (probably got you there) and did things like show all of Truffaut's films

one after the other on the same day (I was there from noon till one in the morning, with my bag of food, and boy did it get hot in there with so many people for so long, all for 99 cents). Slowly, but surely, the number of people interested grew. And sometimes you couldn't even get in, there were so many people who wanted to. Things seemed to be going great. Except for one little problem. Mr. Smith wasn't really making any money (remember what I said about films and money).

Mr. Smith did all kinds of funny things to keep the Verdi (and himself) going. He opened a theatre to show dirty movies and called it The Pussycat and sometimes showed films in other places, like the Comedie Canadienne, and opened a second dirty picture house, Le Beaver (this time he took over the theatre where I saw The Ten Commandments twice when I was nine years old) and generally dabbled in things cinematophilic. And finally he got another theatre. And this one was big, and comfortable to sit in, and it was even air-conditioned, and it was called (and still is) the Outremont. (Just around the corner from my old high school, and before Smith had it I used to play hockey to go and see the new movies.)

So he opened the Outremont and kept showing two good movies every night, and changing them every night (lotsa work, that) and charging only 99 cents/ film. And he kept the Verdi to show films for longer runs. And suddenly he had a "gold mine". Everyone wanted to go see films at

the Outremont. (Even me, even after what he did to the old Regent-Le Beaver.) Well things were fine—good movies, good prices, lots of people. And Mr. Smith started distributing films, and got interested in publishing, and he bought a couple of more theatres, and he closed the Verdi (coupla tears and sniffles about that), and things seemed to change a bit.

As time went on, I went to the Outremont less and less (Still haven't been to the animal theatres). Not because I'd seen all the good or interesting films already, cause I see them over and over, but because nothing of interest was being shown. In fact, not only was the schedule uninteresting, but the same uninteresting films were being shown every month for a couple of days. And still people went there. Lots of them.

And the price went up to \$1.49. After all those years of busting his ass to keep the Verdi going the way it did, and the Outremont when it opened, things seemed indeed to have changed. It seemed that the man had co-opted himself. It seemed that he decided to sit back awhile and make some money. Maybe use it for a good cause like film distribution or a film bookstore, but the essence of the matter, the actual films, suffered. In fact, it got pretty bad.

So I said shit, I don't want to be part of Roland Smith's co-option, I'm not going back there till things change. And that's how things stood for a couple of years: I'd just pick up the schedule, glance at it, throw it into my files and for-

get it. Well, a couple of weeks ago, I looked at the Outremont schedule, and then I looked at the one before that. And things have changed. There are a few interesting things going on. It's a far cry from the Verdi's great double bills for 99 cents of long ago. But it's passable. It won't get the rave reviews the Verdi got in the International Film Guide in '68 & '69, and it doesn't deserve to. But there's hope. I guess I'll start going back. I'll start giving Mr. Smith some of my money again.

—Jedidiah Leland

Photos of Roland Smith
by Eva Friede



MERCREDI 1^{er} AOÛT

Alain Tanner (Suisse 1969)
CHARLES MORT OU VIF
(CHARLES DEAD OR ALIVE)

* photo: Renato Barilli
musique: Jacques Olive
François Simon, Marcel Hlobert
Marie-Claire Dufour, Maye Simon
en français (with English s.t.) 93m
Le film montre un petit criminel rompu avec une vie dont il n'est pas le vide... sa fille étudiante et un ménage bohème socialement difficile à classer.

Alain Tanner (Suisse 1971)
LA SALAMANDRE

musique: Patrick Moraz
et le Man Horse Aulne
Bulle Oger, Jean-Luc Béraud
Jacques Denis, Véronique Alain
en français (with English s.t.) 120m
Julie Oger traverse comme une comète brûlante le ciel gris où se nouent et se dénouent les faibles destins des autres personnages.
L'humour est l'une des armes avec laquelle ils ripostent à la bêtise de cette organisation sociale, à ses habitudes.

JL: The Spaghetti Westerns?

JL: I think you've done the same thing with Harold and Maude.

JL: How about showing films which haven't played commercially yet?

JL: But people should see it so as to kill some myths. What about for example some of the new German films? Kluge, Herzog or Fassbinder?



Interview
on balcony
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JL: What about showing it with advertising?

It's coming up. The plan is to release his new one with English sub-titles, at the Elysee, commercially and with big ads in the papers to get the name of Fassbinder known to the Montreal public. Then four of his previous films, including *Ali*, *Merchant of Four Seasons* and two more will be shown after the Elysee run.



OK I tend to agree with you partly in the sense that I regret the showing of the Leone films because I helped to make a monster out of somebody who really wasn't worth it.

No I don't agree, Hal Ashby is a very ... I've shown all his (other) films: *The Landlord*, *The Last Detail*, *Shampoo*, and I really think that all his films are definitely worth interest and showing over and over and over. I admire the art of Ashby, the montage, the editing, even the subject.



If people, even yourself, think it's possible to show any film made in the past, well you can't, not only for commercial reasons, but also loss of rights, loss of prints—the fact that certain films have gone to public domain doesn't help the situation. Let's say *Adieu Philippine*, the best film I've seen and I'd still like to show it, but the rights don't exist.

We showed *Tout Va Bien* "first run" at the Outremont and I paid for the 35mm print so that everyone in Canada has a print. I advanced the money to Linda Beath at New Cinema Enterprises). As far as *Vent* is concerned, I think it's a very outdated film.

JL: Did you ever see *Les Enfants Terribles*?

JL: What's your favourite film?

Yes, we'll be showing it in our next program.

Adieu Philippine, second could be *Citizen Kane*, another could be *Husbands*. You mentioned Cassavetes, I don't say that because you mentioned he's one of your favourite American directors. I prefer *Husbands* to anything else he's done. Another one which I enjoyed quite a lot was Jack Garfein's *Something Wild*.

When I was running the Verdi I had myself as an employee, a projectionist and a cashier when I could afford it. 1000 people a week at the Verdi was enough to pay the rent, pay the advertising, enough for me to have some sandwiches, and sometimes a good meal at Schwartz's.

We're not working underground like at the Verdi. We're working more for a general audience, but we're half way. We're marginal in one way and popular in another.

The Outremont is the only commercial cinema in Canada that respects the exact format of films: the exact 1.66, 1.85, the exact old format which is 1.33 and (Cinema) Scope which is 99.9% perfect. This refers to the ratio of screen width to height). The flat format which is usually square in the other theatres, they cut the top and bottom of the image. We didn't have that at the Verdi and nobody complained, but we have it here and nobody noticed ... and this is something that is quite important. You know Martin Malina of the Star doesn't mention it. I never mentioned it to him. I don't give a shit if he mentions it or not, but he never did. And the other guy at the Gazette either.

I don't think the critics are doing enough. When I say critics, I'm talking about the dailies like Montreal Star, the Gazette, La Presse, Le Jour. They write features about Randy Metzer or any crap. (Referring to a recent Montreal Star feature story.)



You were talking about Jean-Marie Straub. We showed a program of his not too long ago and people were walking out because very few do understand.

There are very few film buffs in Montreal. Much less than you think. When you show a film like *The Spiral Staircase* by Robert Siodmark and you bring in a print from Toronto, you have to have it censored, because every film has to have a tag from the board. They charge you approximately \$1/minute. If you have 100 people coming to see the film, a very important film of the American Cinema, of course you have to pay your rent at the end of the week, even though you own the building, that still means you pay electricity, salaries. We didn't sell enough pop corn that night to pay for the girl behind the counter. So you have to show *Fritz the Cat*, *Everything You Ever Wanted to Know About Sex*, *Butch Cassidy and the Sundance Kid*, *The Sting* ...

We could have the policy of showing [Last] Tango [in Paris] every week, every time we show it we fill the house. But it's not the case. The very few films we show often are demanded. *Harold and Maude* will be shown November 30, and if you get a good seat, tell me. We were the first to give it its reputation in Canada. No other cinema showed it so long. In Toronto it lasted a couple of weeks. There are towns in the States where the film has been showing for a year, two years. In Paris it's the third year it's showing in one cinema. But in Montreal oh, it's a regular now in the Pica-dilly, Cinema V, whatever. Copycats.

I don't consider them (Cinema V et al) competitors. The kind of clientele they get is not very demanding. They can see anything on screen, projected from end to beginning or stopped every 5 or 10 minutes because the film breaks—which also happens here, nobody's perfect, but it happens very seldom ...

I sort of have to compromise my personal taste, the taste of my personnel, the people that work for us, and the people that support us. Send us suggestions by calling or bringing lists or even writing to us.

The tastes of people have changed. We have to live with the people that support us and we have to evolve.

I'm still as interested in films as when I opened the Verdi.

MERCREDI 29 AOÛT

Hal Ashby (USA 1971)
HAROLD AND MAUDE
written by Colin Higgins - music by Cat Stevens
Ruth Gordon, Bud Cort, Vivian Pickles
in English - 90 m.
If you want to be free - be free! - Cat Stevens

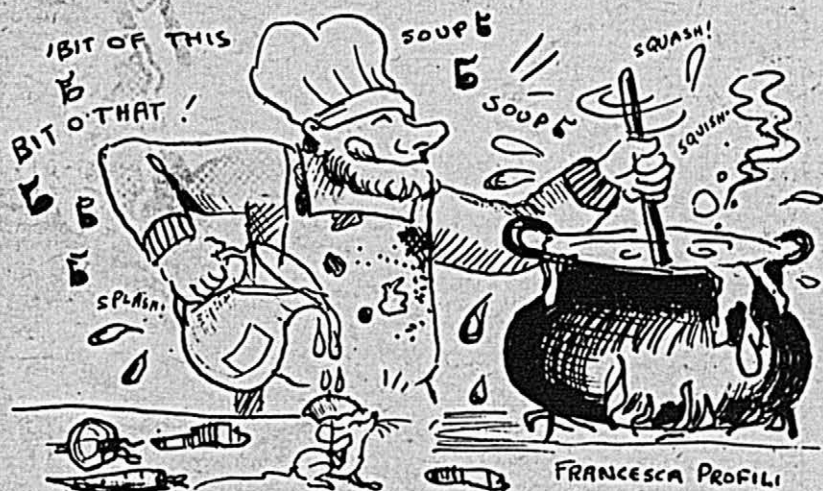
Miklos Jancso (Hongrie 1971)
PSAUME ROUGE
(MÉG KÉR A NEP)

* musique folklorique et patriotique de Hongrie
Andras Drahota, Lajos Balazsovits
Andras Balint, Jozsef Madaras
vo. hongroise (avec s. fr. français) - 85 m.
"Psalm Rouge" est un film d'une simplicité totale. Cette révolution par la joie et l'obstination est un essai unique dans l'histoire du cinéma. Esthétiquement le film est d'une beauté à couper le souffle. Jean-Loup Passek (Cinéma 72)

Bernardo Bertolucci (Fr.-Ital. 1970)
THE CONFORMIST
(IL CONFORMISTA)

based on a novel by Alberto Moravia
Jean-Louis Trintignant, Dominique Sanda
vo. italienne (with English s. fr.)
He later made "Last Tango in Paris"

Good enough to eat



Potato Soup

Is almost a meal in itself!

With a salad, to break the starchiness, a nice cold drink to moisten your palates, and a refreshing fruit to push it all down with, this dish would suffice as a meal.

2 medium onions, diced
2 tbsp oil or butter
2 tbsp flour
3 medium potatoes, diced
2 stalks of celery, diced
3 carrots grated
1 qt of water
1 tbsp of salt
1 1/2 tsp of pepper
1/4 cup of noodles
1/2 cup of milk (optional)

- 1) Sauté the onions in oil or butter in a saucepan. Add the flour to make a paste.
- 2) Add the potatoes, celery, carrots, water, and seasonings. Cook until the potatoes are tender (about 25 min.)
- 3) Add the noodles about 10 min before the end.
- 4) Add the milk about 15 min before you're ready to serve and simmer it until its dished out.

N.B.: If the soup gets too thick, add more water and seasonings.

Serves three mice.

—Julie Wexler

A revolution in theatre

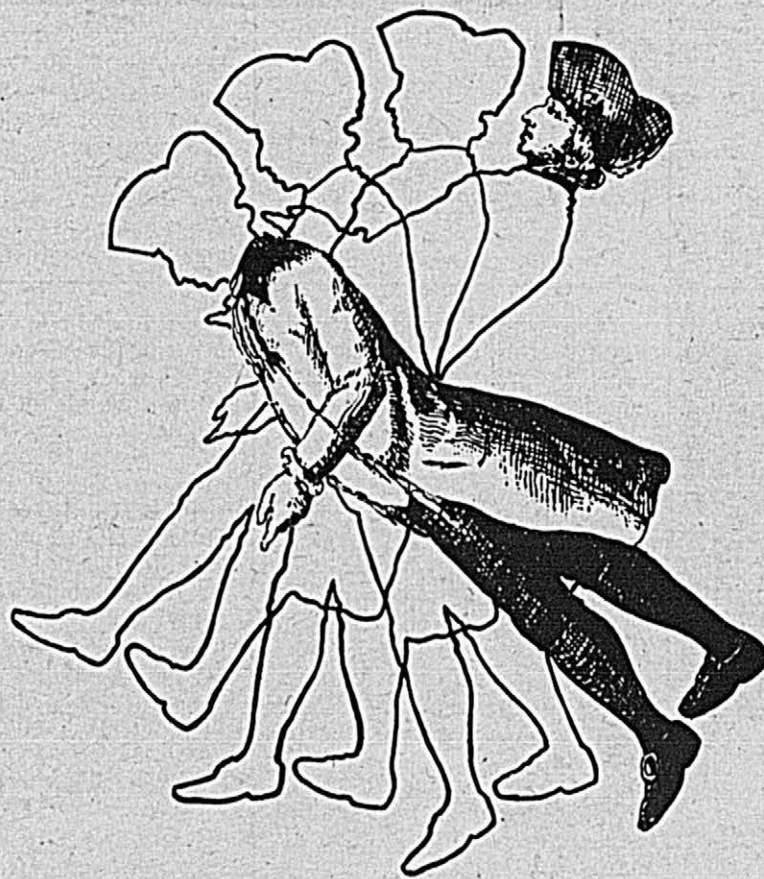
The Painted Bird Theatre continues this week through Sunday with *Danton's Death*, a play by George Büchner, at the University Settlement. Although the group has a short history, with this production we hope to continue the ideas around which the group was formed and make our own contribution to the developing Montréal theatre community.

In the spring of this year the company consisted of six people and the first production was an original one-act play, *In the Possession*, written and directed by Michael Springate. The common ground for the group was the desire to create a kind of theatre which is honest—to the audience, to the play, to ourselves.

With our second play, *Danton's Death*, the Painted Bird Theatre attempts a much larger production. But this is not at the expense of the intimacy, which was the original goal of the company. Even though there are fifteen cast members in this production as compared to three in the first play, a great deal of time was spent by the actors discussing and modifying their roles, the concept of the play and the direction of the play. This left room for both a collective creation and the feeling that perhaps there was not a unified concept of the play as a whole. In our development we would like to achieve a balance between these two elements rather than sacrificing one for the other.

One very important aspect of this is the group's dedication. The actors have been brought together by their desire to work out their individual needs as performers through a shared collective experience.

The play (*Danton's Death*) revolves around the French Revolution and encompasses a great many philosophies and ideas. Combined with the individual philosophies of each member of the company it becomes a credibly active, responsive theatrical concept.



In other companies, the creativity of the individual is stifled by a rigid adherence to one concept and one way of doing things. Often this happens in commercial theatre. When financial needs become involved, the quality of the show can suffer. The actual play may become secondary to having a

financial success.

This company works on a very limited budget with no outside grants, which means that the costumes, sets, lighting and seating may not do the play or the audience justice, but it does promote the fact that the play is our main concern. It also assures our independence as a group.

A primary element in considering our approach to a production is the size of the audience, which has been limited to seventy per performance. The play takes place on the ground level with the audience on three sides surrounding the action.

The company has opted to work out of the University Settlement Community Centre on St. Urbain because they feel that theatre must reach out to include people who have been traditionally excluded. The innovation of a "pay-as-you-can" matinee on Sunday afternoons and planned future productions such as a show for the community's children and an evening of women's theatre, are mainly geared toward these people.

The problems, achievements, the failures, the disagreements serve to make us all aware of the vitality of the experiment that we are attempting. We are now able to take what we have learned here and continue with the Painted Bird or go elsewhere and share these developments with others. As the Painted Bird Theatre continues to grow and change, new input and new ideas will be of great value in actualizing our idea of a new kind of theatre.

—Michel Celemenski and
Diane Morrison
members of the Painted Bird theatre

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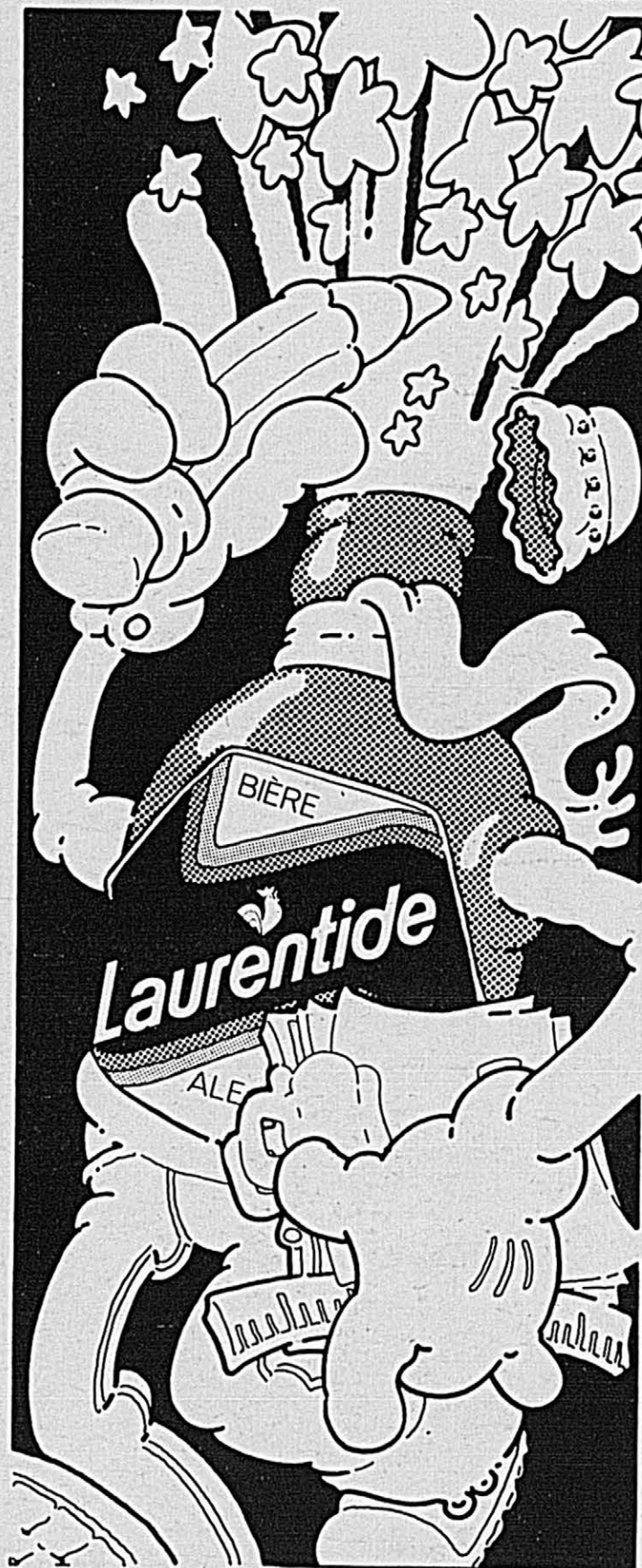
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The Weekly

CHEAP

'n'

GOOD

MA'S CHOICE



The Girls showing Friday by Mai Zetterling.



Bernard Herrman and Orson Welles



Kafka's The Trial as done by Orson Welles.



La Bete Humaine by Jean Renoir.



Gable and Monroe in the Misfits; screenplay by Arthur Miller.

★ McGill Film Society 392-8934:

Nov 26 *Charles mort ou vif* is a fine Swiss film on the interaction of an upper middle class intellectual and May '68, among other things. 20:00

Nov 28 *The Girls* is a double-edged Lysistrada by Mai Zetterling. With a "Bergman" cast it pulls it off. 19:00 & 21:30.

Nov 29 *The Three Musketeers* is what Richard Lester has descended to. Not to mention it only gets finished in *The Four Musketeers*. 19:00 & 21:30

★ S.G.W.U. 849-4349:

Nov 28-30 Would you believe six films with Pat O'Brien? Lenny Bruce would love it.

Dec 1 *La Bête Humaine* is another great Renoir film. 20:30

Dec 2 *The Cabinet of Doctor Caligari* with painted cubist back-drop-scenery is quite sensational. 20:30

★ La Cinéma-thèque Québécoise 844-8734:

Dec 2 *Signes Particuliers*: Neant was Skolimowski's student production at the Lodz Film School. All the weaknesses of a first film, but still strong ones. 21:30

★ Cinema V 489-5559:

Nov 26 *Faces* Cassavetes does it again, with some rough edges. 19:15

The Misfits was the last Marilyn Monroe film, the last Clark Gable film and the last Huston film I liked. 21:15

Frankenstein is the Whale original with Karloff. 21:45

Nov 27 young *Frankenstein* is a Mel Brooks original which says enough about that. Let's hear it for the Lower East Side Boys. 18:45

The Last Picture Show is another Bogdanovich copy of an earlier film. It's a bore. If you want nostalgia, go directly to the source. 19:15

Scenes From a Marriage Another Bergman conundrum, perhaps without God this time. 21:15

Nov 28 *The Conformist* The most florid and beautiful political film since sound gave movies the possibility of superficial harangue. You should see it at least once. 19:15

Nov 29 *Grand Hotel* Ahh, when Garbo says "I want tooo beee aloonee," it sends shivers of pain right down to the base of my spine. 19:15

Nov 30 A Chaplin threesome: *Chuckle in City Lights* (18:45) *Modern Times* (19:15) and *The Great Dictator* (21:15) All good, but don't misunderstand the context of Dictator.

★ Cinema Outremont 277-4145:

Nov 26 Two more Hitchcocks even: *Notorious* (19:00) is missable and *The Paradine Case* (21:30)

Nov 27 *Le Proces* made me decide not to read the Kafka original: the film is so good it stands alone. In terms of Welles, it's much better than *Citizen Kane*. 19:00

Nov 30 *Harold and Maude* and *King of Hearts*, the double bill to end all double bills for the sucking, teething Montréal cognosci.

★ Flick Cinema 845-1269:

Nov 26 "*Bed and Board*" is not up to Truffaut's scratch. 19:00

Women in Love Russell has only made two palatable films, and this is the worst of the two. Colourful Lawrence. 21:30

Nov 27 *Amarcord* Fellini is once again in the beautiful, hilarious and cutting world of his past. 21:30

Nov 28 *Five Easy Pieces* is very old and Nicholson playing Nicholson doesn't save it. 19:00

Nov 29 *The Discreet Charm of the Bourgeoisie* has tremendous charm, but is neither discreet nor bourgeois. 21:30

Dec 1 *Chinatown* Watching Polanski wield a knife at and on Nicholson is worth it. 19:00

Dec 2 *Teorema* Fuck the world and all its parts, Pasolini wanted to get off and finally did, unfortunately. 21:30

★ English Department right here at McGill:

Nov 28 *Passion of Anna* is a good film unfortunately ruined by a schlocky, self-conscious filmic ending; leave before the last two minutes.

Dec 2 *Un Chien Andalou* is an extraordinary and short flight of Bunuel and Dalí dreams. *Nanook of the North* (which Grierson always called the first Canadian feature) is a non-spontaneous documentary on what was left of the North. 15:00

★ The Boob Tube clack-clack:

Nov 26 *Billy Liar* is good, even on tv, but do you get Ottawa Ch 8? 00:00

Apache is part of a Burt-the-smiler-Lancaster festival. Ch 10, 23:15

Nov 27 *Copacabana* with Groucho Marx' solo won't split your sides. Ch 5, 13:00

Nov 28 *The Scalphunters* is one of the better burters being boobed. Ch 10, 23:25

The Patsy is a Cahiers du Cinéma favourite. Perhaps if you're not North American you can't tell. Jerry Lewis you know. Ch 3, 23:30

The show to end all tv shows: *The Playboy Bunny of the Year Pageant*. They walk, they talk, they will amaze. Watch them strut their cotton baton and foam rubber. Better hang on tight to your wax airline bag. Ch 8, 23:30

Thanks Leo J. Nikfiz.

The Weekend MUSIC

Salle Claude Champagne: (200, ave. Vincent D'Indy) Vladimir Lancman, Violin Recital. Works by Bach, Beethoven and Handel. Nov. 26, 8:30.

Keith Jarrett appears Sunday, Nov 30 at 7:30 p.m. & 10:00 p.m. Tickets are \$5.50 for this incredible improvisational pianist's performance.

The Concordia Chamber Ensemble makes its debut this Friday, Nov 28 at 8:30 in the D.B. Clarke Theatre in a program of works by Mozart, Spohr, Brahms and Bartok.

McGill Faculty of Music: The Tuba in Concert Ellis Wean, tuba and Armas Maiste, piano. Nov 27, 8:30 at Pollock Concert Hall. Free of charge.

McGill Wind Ensemble presents works by Holst, Vivaldi, Giannini, Beethoven & Walton. Nov 28, 8:30. Also at Pollock and also free.

THEATRE

McGill Drama Programme presents *Haltad: the Armenian Case*—by Yervart Kedjian, directed by Robert Tembeck and Eva Russel. The play runs Nov 27 through Nov 30 at 9:00 and takes place at the McGill Chapel (Henry Birks Bldg., 3520 University). Call 392-5000 for reservations and information.

McGill Department of Classics: Peter Arnott, puppeteer, presents a performance of *Agamemnon* by Aeschylus, Nov 26 and *The Birds* by Aristophanes, Nov 27. Both at 8:30 and at the FDAA. Tel: 392-5227.

Quebec Drama Festival: This annual festival of non-professional theatre is taking place the week of Dec. 1 at the Douglass B. Clarke Theatre, Concordia University at 8:00 p.m. To be presented are:

Cole & Company by Musicompany, Dec 1

Not in God's Image by Labdon Theatre Co., Dec 2

Our Town by the Gene-sians, Dec 3

Haltad, The Armenian Case, by the McGill English Drama Dept., Dec 4

Soundheim by Phoenix Theatre, Dec 5

The Barretts of Wimpole Street by England-Trawick MacMillan, Dec 6

Zionism: more than its cracked up to be

by Herman Rosenfeld

One of the many myths floating around these days about Zionism is that it is a national liberation movement of the Jews, the logical corollary of this is that if one is opposed to Zionism on any grounds, one is serving the interests of anti-semitism and is objectively, if not subjectively anti-semitic.

Looking at this notion a little closer, and scrutinizing some of the assumptions upon which it is based, one can only conclude that it has no basis in fact. To the contrary, rather than being the answer to the scourge of anti-semitism and racism, we shall see that Zionism is the illegitimate child of that racism, a child whose very existence has in turn given birth to anti-semitism and other forms of racism.

Furthermore, not only is the Zionist State not the result of a war for national liberation, but is and always has been a bulwark of western colonialism and imperialism. The United Nations, much to its credit, has recently recognized and condemned the Zionist State.

The roots of Zionism are to be found in the historical form of anti-semitism faced by Jews living in Europe in the late nineteenth century. (We refer here to Europe, and to some extent the forms of anti-semitism in certain societies related to Europe i.e., North and South America, Australia. We cannot include the middle-east, Africa or the rest of Asia, because anti-semitism as we know it did not exist there. It matters little how often we are told that anti-semitism is a disease endemic to all non-Jews, or mankind in general by Zionists—the facts show otherwise.)

Zionism is not a social and political movement growing out of, or inspired by biblical prophecy; neither does it represent the "historical longing of a people" as Abba Eban would have us believe. Zionism was a specific, historical response, indeed, one of many responses to the plight of European Jews. The principal difference between Zionism and the other responses was that the latter attempted to struggle against anti-semitism and, in various degrees attempted to destroy it; whereas Zionism accepted many of the premises of anti-semitism.

Zionism refused to struggle against the bases of anti-semitism, and instead proceeded to create what has been called recently "a large ghetto in the middle east", dispossessing and shamefully oppressing the Palestinian Arab native population. In order to understand this, let us look at the form of this anti-semitism and its historical roots.

The latter part of the 19th century in Eastern Europe witnessed the development of capitalism within the womb of a decadent and dying feudalism. This

process had occurred years earlier in Western Europe. This historical trend is of primary importance in looking at the fate of the Jews in Europe.

It was within the European feudal system, with its stagnant dominance by the Catholic (then Christian) Church (at once the largest landowner and the sole ideologist), that Jews were made to fulfill a particular social role. This role of money-lender at once branded and stereotyped them. It kept them out of the productive sectors of society, and at the same time made them vulnerable to any form of oppression calculated, most often by some King or noble, to try and prevent the repayment of debts. The Church enshrined hatred of Jews as the killers of Christ, interpreting the bible in order to justify the status quo.

The decline of feudalism in western Europe brought about a deterioration in the fortunes of the Jews. The new mercantile and trading classes focused on the anachronistic economic role and alien religion of the Jew in order to consolidate their growing wealth and power. Many Jews responded by emigrating to eastern Europe, still in the midst of an earlier stage of feudalism, or by converting to Christianity and all that this entailed socially.

At the same time, the rise of the new bourgeoisies witnessed the formation of the nation on the world scene. Nations, as distinguished from feudal principalities scattered over a given area, were historically stable communities of language, territory, economic life and culture. It is only with this formation that people begin considering themselves English or French or Spanish, rather than Saxons, Burgundians, or Christians.

In time the feudal-mercantilist ruling classes of Western Europe were overthrown by the bourgeois-democratic revolutions - fought in the name of Liberty - Equality - Fraternity and competitive capitalism. The development of this battle for democratic freedoms included the struggle by Jewish people for political, civil and religious emancipation. Included in this was freedom from restraints on their right to worship, separation of church and state, and most importantly elimination of all of the old feudal restraints on Jews becoming equal citizens in society.

This meant fighting against restrictions on occupational choices and against ghettoization. The struggle for democratic rights was dedicated to making emancipation a reality. As western European capitalism progressed, Judaism became in the eyes of many just another religious group separated from the medieval past which segregated and persecuted people

simply because of the religious difference. Finally, the economic role of the Jews during the feudal era—money-lending—no longer existed. Emancipation from feudalism set the stage for the economic emancipation of the Jew, for their complete emancipation.

There were setbacks as the old feudal elements often resented the loss of their hegemony over society. Their hostility to Jews was only matched by their hostility to the democratic revolution in general. The link between their reactionary political ideas and their anti-semitism became obvious: Jews were in the vanguard of the democratic-anti-feudal revolutions as they stood to be emancipated by overthrowing the old order. The old feudal forces saw the Jews as representing the worst 'excesses' of the new order.

Often the new ruling class, the bourgeoisie, found itself incapable of completely defeating the remnants of feudalism, and at the same time maintaining their hegemony over the working people and peasantry. They found themselves uniting with the old feudal elements often using anti-semitism as a means of diverting the workers and peasants from their real enemy. Using ideas such as "the Jews are our real oppressors" they played on the old stereotypes derived from the middle-ages. They would often paint a picture of the Jew as the stingy, penny-pincher to whom one always owed money. This stereotype covered up the fact that it was the new monied classes now in power who were exploiting the people.

Even more, both the older feudal elements and the now-conservative capitalist class tried as much as possible to associate the image of the Jew with the image of the anti-Christ, once again fanning the flames of religious intolerance. This also has to be seen in the light of the attempt by these two classes to control the thought of the peasantry and workers.

Secular and church controlled educational institutions were used to promote these superstitions.

Another corresponding and seemingly contradictory stereotype was developed along with the others: that of the Jew as revolutionary—as the threat to all that is near and dear. The bourgeoisie and the old traditionalists saw the Jewish demand for emancipation, as they came to see the whole struggle for democratic rights—as a threat to their continued hegemony. As many Jews were, for obvious reasons, in the forefront of the democratic and later

socialist struggles, these ruling classes attempted to link the idea of the Jewish exploiters, with the idea of the Jew as the international revolutionary. The Jew, according to the reactionaries, led the people only to oppress them.

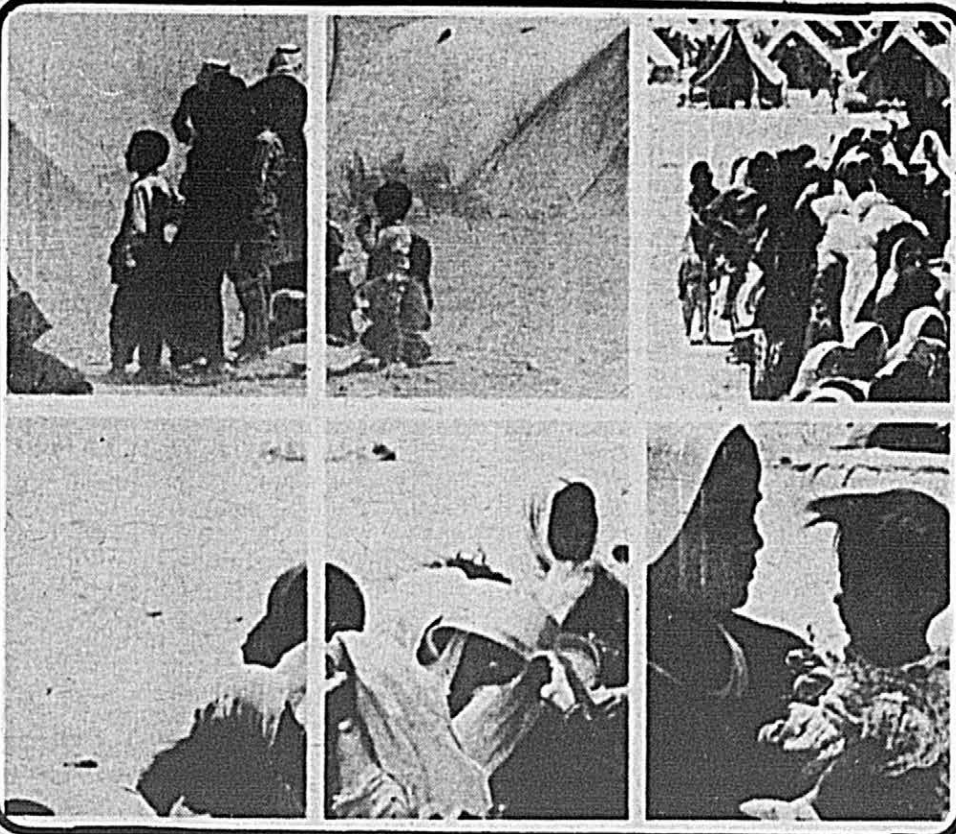
A third myth, was the notion that Jews were in essence, a 'people apart'. This notion went beyond the idea of religion, and at times even included notions of race (that Jews had certain physical and even psychological characteristics in common with each other but separate from others). The notion that Jews constituted a community apart from the mainstream of modern life, separate and self-contained and hostile to national unity was part and parcel of this stereotype. Certainly, the separateness of some Jewish communities was the result of specific forms of oppression. The exclusion from certain productive areas of the economy, while living in ghettos, and not learning to speak, read and write in the national language, all resulted from the oppression of Jews during the feudal era.

It was this oppression which attempted to keep Jews separate, and inferior, and failing that, attempted to make everyone believe that they were separate. The struggle against this oppression meant the struggle for democratic rights and support for the only class which could effectively carry out the struggle for democratic freedoms to the end—the working class.

In western Europe this struggle was progressing successfully, while eastern Europe was beginning to throw off the shell of feudalism. Like western Europe years before, the rise of the native bourgeoisies witnessed a sharp decline in the living conditions of the Jews. The strong and growing revolutionary movement of the workers and peasants against autocracy, the remnants of feudalism and capitalism drew a drastic response from the ruling classes, especially in Tsarist Russia. This response was usually coupled with attempts to fan the flames of anti-semitism among the people and divert them from their real enemy.

After the assassination of Tsar Alexander there were bloody pogroms in over 150 cities where Jews were raped and murdered. Jews were kept from living in certain parts of the Russian empire. All types of restrictive edicts and racist slurs were produced from the propaganda mills of the autocracy.

An example of this was the infamous "Protocols of the Elders of Zion" written by the Tsarist secret police (Okhrana). They attempted to paint the history of



Zionism...

continued from page 13

the Jews as being a history of clandestine plots to rule the world through a combination of control of money and through the fomenting of revolution. Stimulating the carefully cultivated peasant's hatred and fear of the Jews, they attempted to ward off the inevitable social revolution which loomed on the historical horizon.

In the latter part of the last century, it may be concluded that anti-semitism had its roots in western Europe, in a coalition of old feudal elements and sectors of the bourgeoisie afraid of the thrust of the democratic struggles of the masses of the people. In eastern Europe a dying feudalism and a conservative capitalism linked in the autocratic state, mercilessly persecuted Jews as scapegoats.

What was the response of the Jews to this situation? The struggle for emancipation of Jews, and of all religious minorities was really a struggle for democratic rights—the right to freedom of worship, and the right of full political and civil equality. In western Europe, the overwhelming majority of the Jewish residents of various nation-states fought for this emancipation. In eastern Europe, however, the struggle for democratic rights could not be carried through successfully, without a complete revolutionary overthrow of the autocracy, as well as the bourgeoisie. In the revolutionary struggle against all exploiting classes including the aristocracy, Jews were in the forefront. In these struggles they did not fight to remain 'separate', but instead fought along with the workers and peasants as members of oppressed classes and nationalities.

Not all Jews saw the revolutionary struggle to liberate their country as being a real possibility, and many only wished to emigrate to western countries where emancipation had been won (or was in the process of being won). Thousands of these people made their way to the west and many firmly rooted themselves in the United States and Canada.

There was another general response: the least popular because it refused to struggle against anti-semitism, and root out its bases, and instead accepted many of the basic premises of anti-semitism as being correct. This was the Zionist position.

It has been said that Zionism and anti-semitism are two sides of the same coin. When anti-semites said that Jews are a separate nation—a 'foreign element' within the midst of the various national entities—the Zionists agreed. When anti-semites said that equality between Jews and non-Jews was impossible, the Zionists agreed. When anti-semites put forward the idea that Jews were a race apart, descended from ancient Israel, with certain common physical characteristics which set them off from the ordinary population, the Zionists did little to counter this concept. Meanwhile the mass of Jews were shedding their blood in the fight to emancipate themselves from these timeworn ideas.

The Zionists believed that anti-semitism was endemic to non-Jews and that it would continue to plague Jews while they did not have a country of their own where they constituted a majority of the population. They accepted the notion that Jews constituted a nation, and therefore deserved the right to their own nation-state.

The Zionists attempted to turn a problem of religious persecution rooted in the feudal past, into a "national question". They attempted to convince

Jews that they were nationally different entities trapped within the body-politic of hostile nation states. This stemmed mainly from their infatuation with the rising tide of European nationalism, and their exclusion from any nationalist movements by racist elements.

But Zionist nationalism was based on an outright fallacy—Jews did not constitute an historically stable community of language, culture, territory and economic life. Scattered throughout many nations in various parts of the globe one certainly could not say that there was a concrete territorial Jewish homeland. As for a common language, the Jews of each of these national communities spoke the language of the respective nation. French Jews spoke French, English Jews English.

It was only in those countries where emancipation had not yet been carried

out, that Jews continued to speak Yiddish as their principal tongue. One could not plausibly argue that Hebrew was the common Jewish language, as the European Jewry only knew it as a liturgical tongue, much as Latin was to Roman Catholics. Also, not being territorially united, Jews did not constitute a community of economic life. Finally, cultural practices also varied widely in various countries in which Jews lived. In Europe the Yiddish culture played a very important role, as did the common religious ties. Yet, this in itself is not enough to constitute nationhood.

There existed, therefore, a huge gap between the subjective desires of the Zionists to prove the existence of the Jewish nation (or at least to try to make people believe it) and the objective reality—that there was no Jewish

nation. Zionist theoreticians performed intellectual gymnastics in their attempt to justify their ideas. Some came close to the Pan-German and Pan-Slavic ideas of "ties of race and blood," some emphasized a cultural and spiritual unity, and others, like Ber Borochov went so far as to suggest that the struggle between nations was as fundamental as the struggle between classes. Suffice to say that theoretically, Zionism floundered on the basic contradiction inherent in a "nationalism" without a nation, and was forced to fabricate its own national status, claims and history.

The Zionists established a myth which would attempt to explain the lack of national characteristics and define Jewish nationhood in an utterly subjective manner. The myth involved co-opting the Jewish historical religious link

with the actual political return to the "homeland". In fact, the number of Jews living in Palestine hovered around 4,000 people during most of the centuries when they were free to enter at will. The political notion of Palestine being the homeland of the Jews was a fabrication of the Zionist movement.

(Millions of Palestinian refugees will attest to that!)

Zionists stressed the idea that the problem of anti-semitism and persecution was rooted in the very nature of the relationship between Jew and non-Jew, to justify the formation of an exclusive Jewish state. Fusing this idea with the language of biblical prophecy only seemed to make it more legitimate. It also made it easier for the Zionists to appeal to Christian fundamentalists, many of whom were anti-semitic. To them the Jews were only fulfilling the destiny of God in clearing out of their homeland to settle in Palestine.

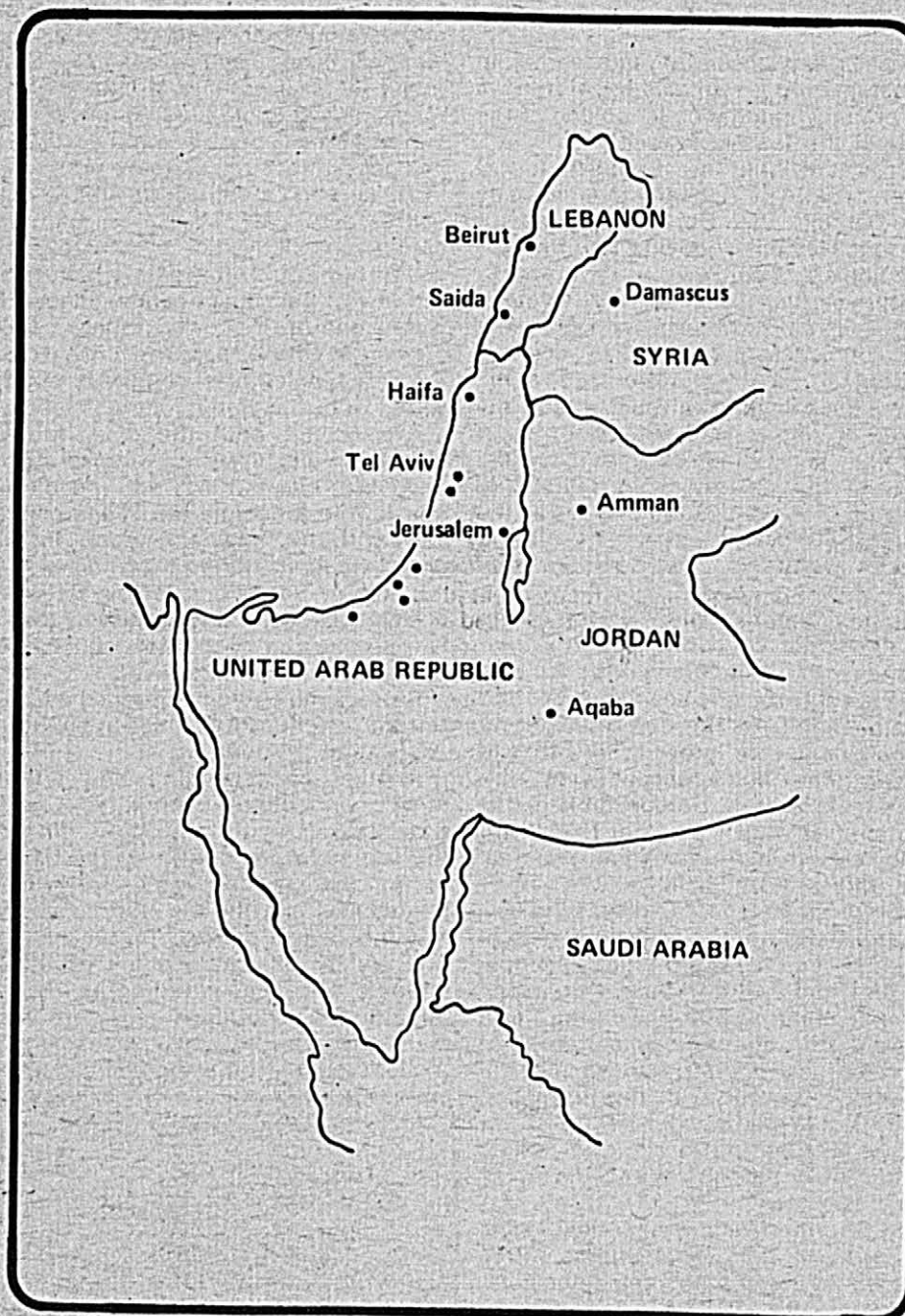
On the other hand, can one believe the Zionist claims that ancient Israel was a nation, and that, although, scattered from its rightful homeland, has kept alive over the centuries its desire to return home? We have seen that there was no such desire—that this desire was, at first, fabricated. In fact, the persecuted Jews of Europe were more committed to the struggle for emancipation and revolution. Can we say that ancient Israel was, in fact a nation? What does the old testament describe? Rather than a nation, it describes an ancient Kingdom, more correctly a group of Hebrew tribes, much like many other similar social formations. The term nation is a modern term—describing a particular social form arising with the development of modern capitalism. To say that the ancient Hebrews were a nation, in the sense of England and France is to fly in the face of social science, let alone common sense. Can one refer to the ancient Greek city-states as nations, or the Egyptian and Roman Empires as nations? Clearly, we cannot.

Furthermore, can we really say, that those who call themselves Jews today are actual blood descendants of those semitic tribesmen who lived in ancient Palestine (along with the Palestinians)? Is there any relationship at all other than a belief in similar religious tenets modified through centuries of syncretism and social morés? Many modern Jews descend from various peoples who converted to Judaism at various historical periods. Clearly, the modern Jew has no more relation to the ancient Hebrews, than Sadat has to Cleopatra. Anthropological studies have also shown that racial characteristics of Jews differ little from the surrounding populations.

A final point needs to be made. The crux of the matter is that Zionism did absolutely nothing to deal with the basic problem which gave it birth—anti-semitism. We have seen the bases of anti-semitism. How does the formation of a Jewish homeland in someone else's home solve this problem? Did it eliminate the vestiges of feudalism in western and eastern Europe? Did it root out the religious prejudices taught to so many people for so many years? Did it dislodge from power the bourgeoisies who used anti-semitism as a scapegoat for so many years? Did it lend a hand to the struggle for Jewish emancipation?

No! By ignoring the struggle for Jewish emancipation and proletarian revolution, and instead concentrating on the setting-up of a settler-colonial state, the Zionists implanted the virus of anti-semitism into an area where it had never before seen the light of day, the middle east.

—Herman Rosenfeld



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with Palestine into a supposed national link.

The notion that the Jewish people constituted a scattered nation whose national home is Palestine and that they longed most of all to return to their homeland, was cynically promulgated by some and naïvely believed by others. According to Rabbi Elmer Berger, a leading anti-Zionist Jewish Clergyman: "In their search for the support of all of the Jews, the Zionists employed the romantic idea of the return, a concept which holds emotional appeal to all religious Jews. It was thus, that Zionism became mistakenly confused with Judaism."

It was clear to the likes of Theodore Herzl, the actual founder of political Zionism, that the reference to Israel and the return to Zion in the Jewish religious tradition had nothing to do

Redmen hoopsters top Patriotes 91-71

by Ian Wong

The big Red and White basketball machine got into gear last night as the Redmen downed the Universite du Quebec a Trois-Rivieres (UQTR) Patriotes 91-71 in a match played at the Currie Gym.

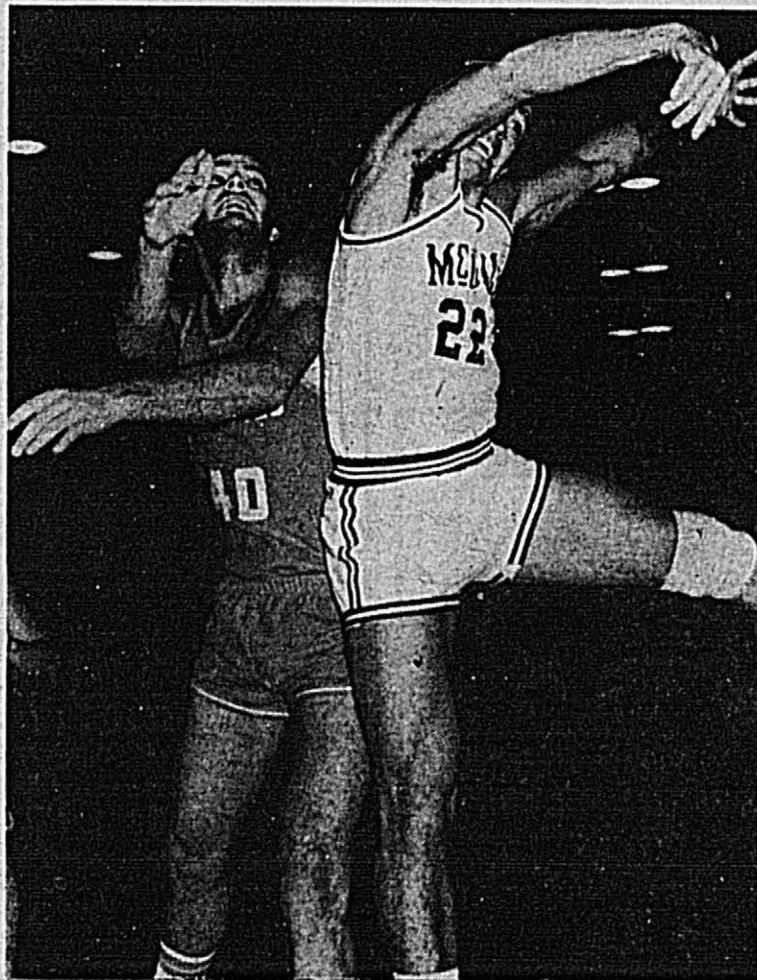
Playing without high-scoring guard Larry Gibson, who has shined in play thus far this season, McGill clearly held the edge from the opening tip-off though the early going may have clouded this fact.

Close at first

Trailing only once, that being by a single point, and evened at various points within the first twelve minutes of the game, it seemed that UQTR was going to be a match for the Redmen. Both teams were enmeshed in a very non-aggressive, control type of ball game, hardly what the fans came out to see.

Then, the pace picked up, the home team popping in eight unanswered points to break a 24-24 deadlock. The surge, initiated by a break-away lay-up by Rolfe Brisset who was a driving force all night, was only to be a glimmer of things to come. The final four minutes of the first half were played out in a sloppy manner but the margin on the scoreboard remained at eight, 44-36.

Play resumed for the final twenty minutes but the machine was in neutral as the Patriotes opened up outscoring the Redmen 7-0 during the first three minutes, and pulling within one of the lead. This, however, was to be as close as the visitors were to be for the rest of the night.



An example of the hip grinding action last night just after Redmen team captain Paul Legare has released the ball for two of his 21 points on the night.

Moving like they never have so far this year, the offense shifted up pumping in 37 points to the Patriotes' nine during the course of the ensuing ten minutes, the first 16 points of the drive receiving no response from the opposition. Said McGill coach Butch Staples afterwards,

evidently pleased over the well-tuned team effort, "Everyone was moving out there...no individuals...showing a little more hustle."

Breakdown

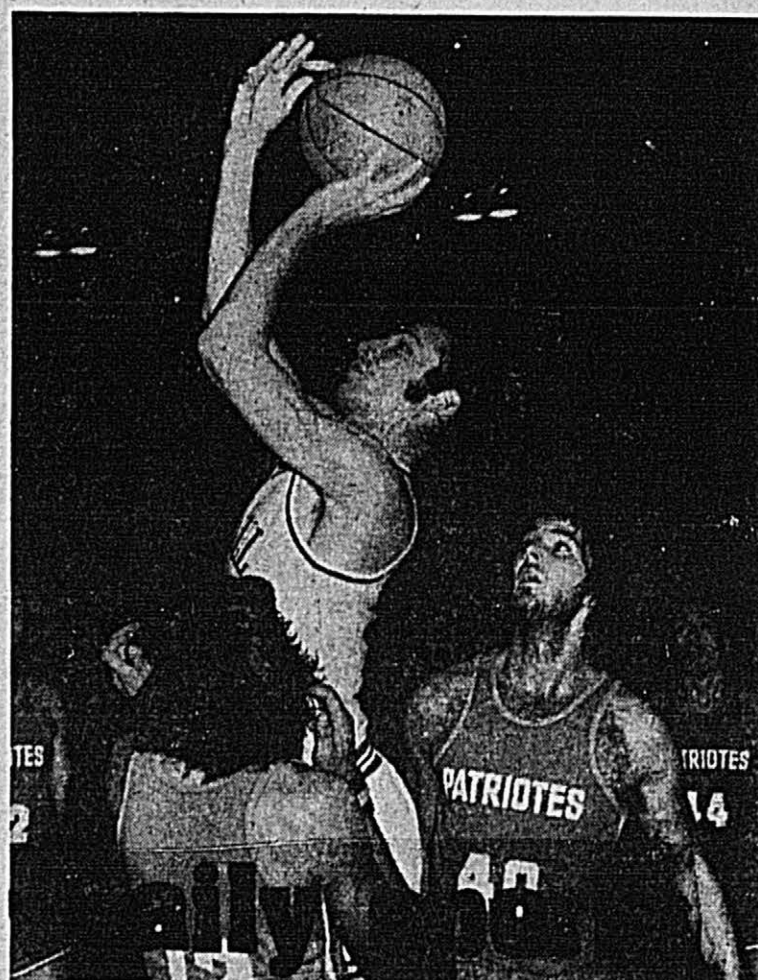
With an insurmountable 28 point bulge with five minutes left in the game, the play degenerated into a ragged free-for-all at times. The Redmen were still largely taking the play to Trois-Rivieres, but a seemingly incessant string of foul calls on McGill found Patriotes at the free throw line, and thus accounting for the reduced edge in the final score.

Scoring honours for the winners were shared by Paul Legare and Jim Gallogly, both with 21. Jerry Ostroff followed, netting 11, and putting in a fine performance on the boards snaring 19 rebounds, 11 offensively and eight on defense. Art McMillan, an important cog in the second half burst, and Rolfe Brisset each finished with 10 points.

For the Patriotes, Berthie Desrochers led with 19, followed by the brothers Vallerand, Andre with 15 and Robert potting 11. A significant factor for the losers was that last year's scoring leader and Quebec Team guard Pierre Benoit was held to only six points for the whole night.

Tough without Gibson

The fact that the Redmen won and especially in the fashion in which they did must certainly be a reason for those associated with the team to smile about. Playing without the cool scoring hand of someone who has already



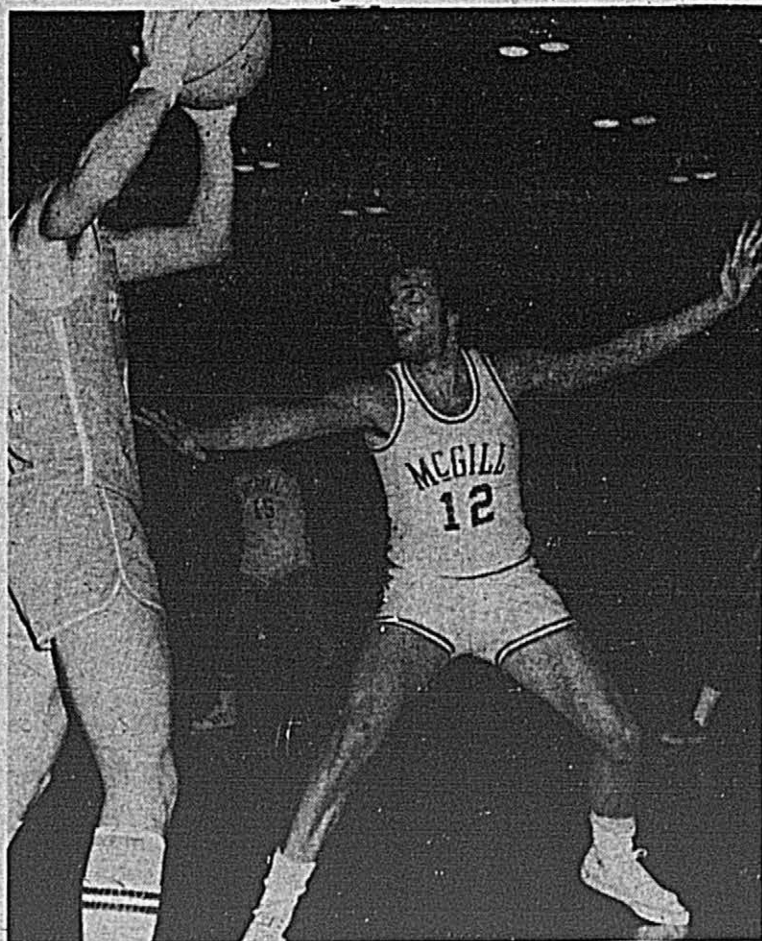
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established himself as the class of the league, Larry Gibson, it was painfully obvious how reliant the Redmen had become upon their big gun. As coach Staples put it, "There were times offensively when everyone was standing around waiting for it to go in."

While talented individuals are the difference for a big winner, it is hoped that last night's performance, reminiscent of last year's squad who had to put out an overt effort for virtually

every victory, will be a sign of things to come.

LAY-UPS: Larry Gibson was sidelined with an elbow problem, and it is hopeful that he will be available for next weekend's down river swing to Trois-Rivieres and Quebec City....Kevin O'Neill played in his first league game last night, filling in for Gibson as the third 'import' on the game roster.... Next home game is an exhibition match versus Carleton, next Tuesday night.



The Faculty of Medicine's rep on the Redmen, Cliff Bochner, telling Patriote Robert Vallerand how well he's doing on this week's exams.

Intercollegiate Scoreboard

MEN'S BASKETBALL

	G	W	L	PCT
Concordia	1	1	0	1.000
McGill	4	3	1	.750
UQTR	4	3	1	.750
Laval	2	1	1	.500
Bishop's	3	0	3	.000

MEN'S HOCKEY

	G	W	L	T	PTS
UQTR	4	3	1	0	6
McGill	5	2	2	1	5
Concordia	3	2	0	1	5
Bishop's	4	1	3	0	2
Laval	4	1	3	0	2

WOMEN'S BASKETBALL

	G	W	L	PCT
McGill	6	5	1	.833
Concordia	5	4	1	.800
Laval	4	3	1	.750
UQTR	5	3	2	.600
Sherbrooke	4	0	4	.000
Bishop's	4	0	4	.000

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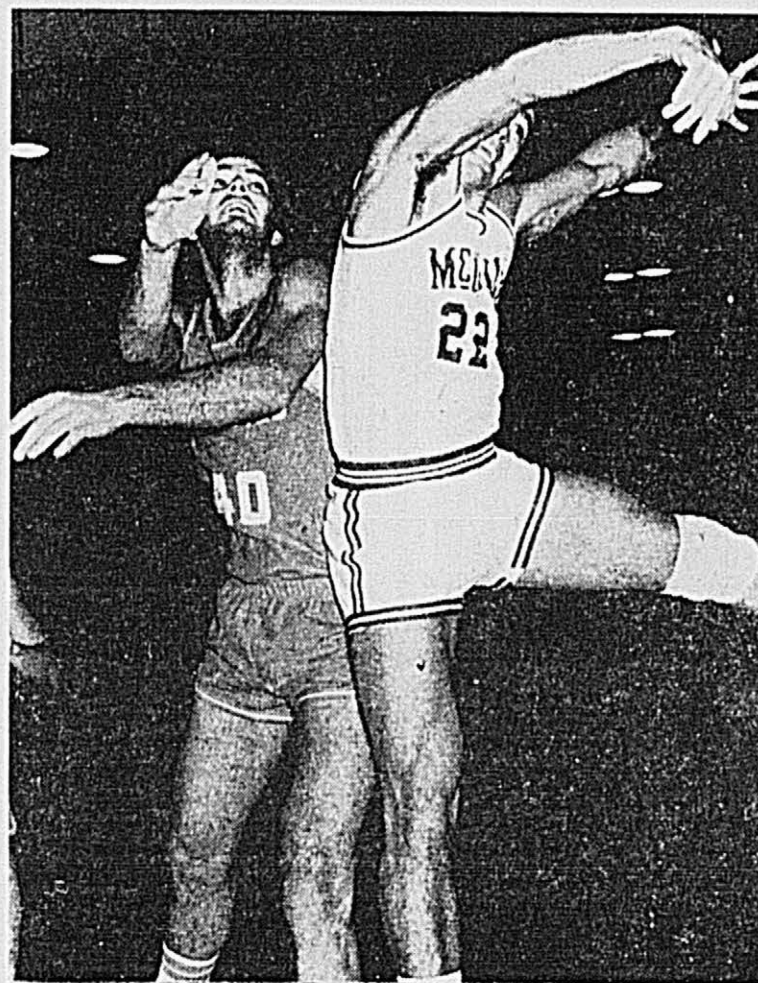
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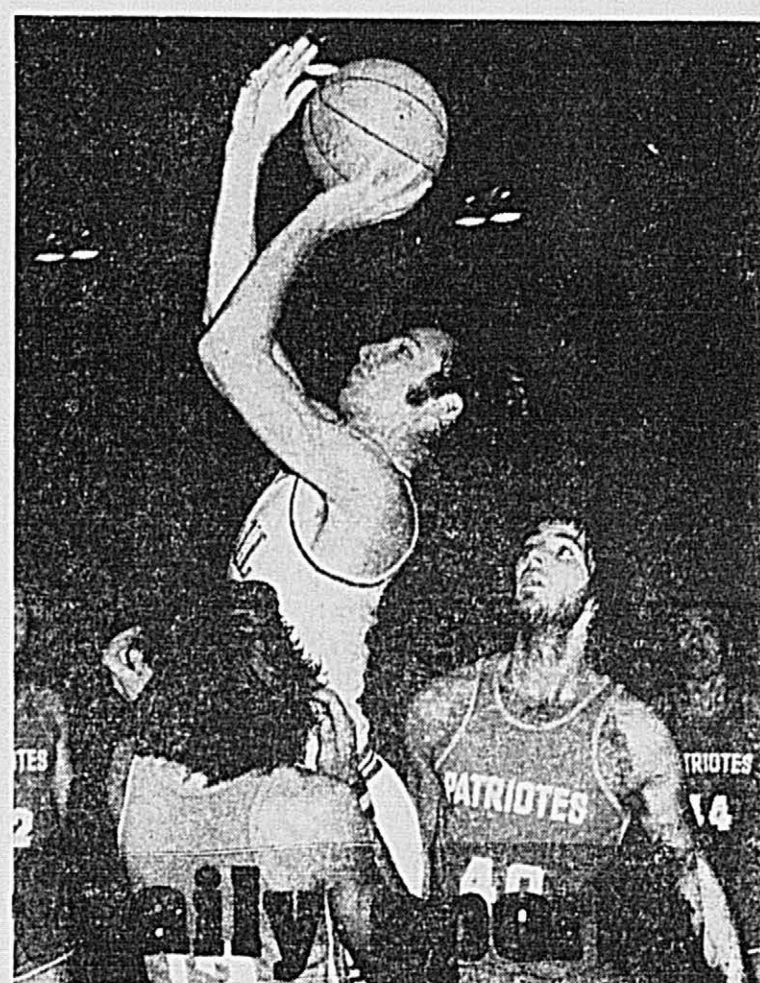
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An example of the hip grinding action last night just after Redmen team captain Paul Legare has released the ball for two of his 21 points on the night.



All that these UQTR Patriotes can do is look on with horrid bear as Jerry Ostroff strikes again. Ostroff scored 11 points as well as pulling in 19 rebounds.

Moving like they never have so far this year, the offense shifted up pumping in 37 points to the Patriotes' nine during the course of the ensuing ten minutes, the first 16 points of the drive receiving no response from the opposition. Said McGill coach Butch Staples afterwards,

evidently pleased over the well-tuned team effort, "Everyone was moving out there...no individuals...showing a little more hustle."

Breakdown

With an insurmountable 28 point bulge with five minutes left in the game, the play degenerated into a ragged free-for-all at times. The Redmen were still largely taking the play to Trois-Rivieres, but a seemingly incessant string of foul calls on McGill found Patriotes at the free throw line, and thus accounting for the reduced edge in the final score.

Scoring honours for the winners were shared by Paul Legare and Jim Gallogly, both with 21. Jerry Ostroff followed, netting 11, and putting in a fine performance on the boards snaring 19 rebounds, 11 offensively and eight on defense. Art McMillan, an important cog in the second half burst, and Rolly Brisset each finished with 10 points.

For the Patriotes, Berthie Desrochers led with 19, followed by the brothers Vallerand, Andre with 15 and Robert potting 11. A significant factor for the losers was that last year's scoring leader and Quebec Team guard Pierre Benoit was held to only six points for the whole night.

Tough without Gibson

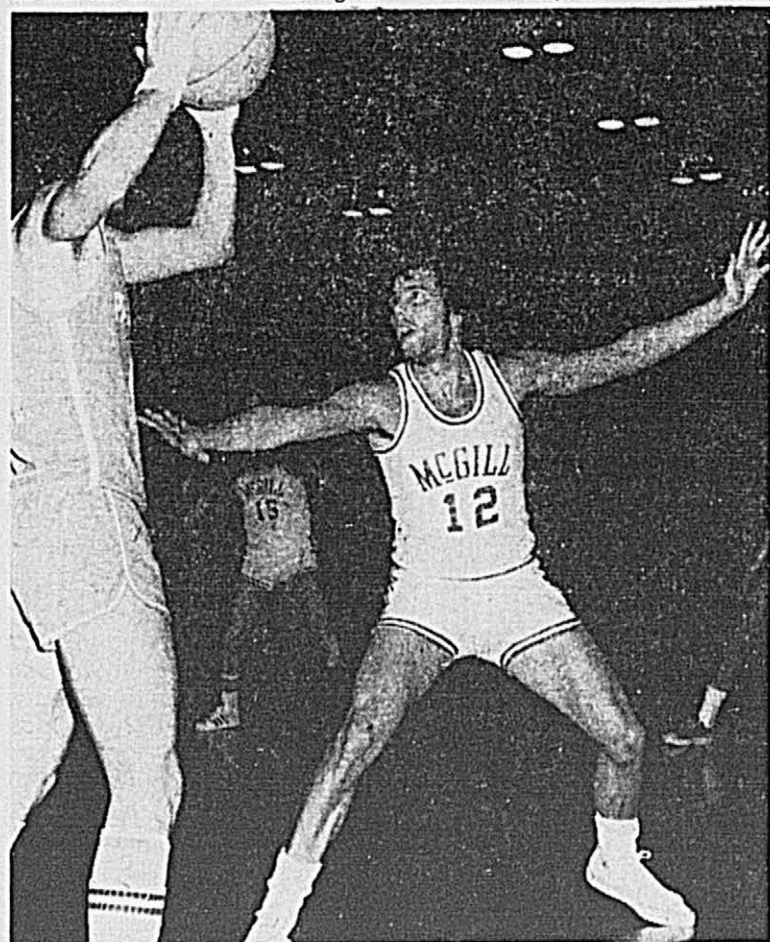
The fact that the Redmen won and especially in the fashion in which they did must certainly be a reason for those associated with the team to smile about. Playing without the cool scoring hand of someone who has already

established himself as the class of the league, Larry Gibson, it was painfully obvious how reliant the Redmen had become upon their big gun. As coach Staples put it, "There were times offensively when everyone was standing around waiting for it to go in."

While talented individuals are the difference for a big winner, it is hoped that last night's performance, reminiscent of last year's squad who had to put out an overt effort for virtually

every victory, will be a sign of things to come.

LAY-UPS: Larry Gibson was sidelined with an elbow problem, and it is hopeful that he will be available for next weekend's down river swing to Trois-Rivieres and Quebec City....Kevin O'Neill played in his first league game last night, filling in for Gibson as the third 'import' on the game roster.... Next home game is an exhibition match versus Carleton, next Tuesday night.



The Faculty of Medicine's rep on the Redmen, Cliff Bochner, telling Patriote Robert Vallerand how well he's doing on this week's exams.

Intercollegiate Scoreboard

MEN'S BASKETBALL

	G	W	L	PCT
Concordia	1	1	0	1.000
McGill	4	3	1	.750
UQTR	4	3	1	.750
Laval	2	1	1	.500
Bishop's	3	0	3	.000

MEN'S HOCKEY

	G	W	L	T	PTS
UQTR	4	3	1	0	6
McGill	5	2	2	1	5
Concordia	3	2	0	1	5
Bishop's	4	1	3	0	2
Laval	4	1	3	0	2

WOMEN'S BASKETBALL

	G	W	L	PCT
McGill	6	5	1	.833
Concordia	5	4	1	.800
Laval	4	3	1	.750
UQTR	5	3	2	.600
Sherbrooke	4	0	4	.000
Bishop's	4	0	4	.000

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